THE BRVISED REEDE, AND SMOAKING FLAX.

Some Sermons contracted out of the 12. of *Matth.* 20.

At the desire, and for the good of weaker Christians.

By R. SIBBES, *D.D.* Master of *Katherine-Hall* in *Cambridge*, and Preacher of *Grayes-Inne London.*

Zach. 4. 10.
Who hath despised the day of small things?

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TO

THE RIGHT Honourable, Sir *Horatio Veere* Knight, Lord *Veere* of *Tilbury*, and Generall of the English Forces under the High and mighty Lords the States generall of the Vnited Provinces in the Netherlands.

And to his pious Consort, the Lady *Mary Veere*, increase of grace, &c.

Right Honorable,

SOuldiers that carrie their lives in their hands, had need above all others

to carry grace in their
hearts, that ſo having
made peace with God
they may be fit to en
counter with men
And having by faith i
Chriſt diſarmed deat
before they dye, the
may ſacrifice their live
with the more courag
and comfort: whic
to neglect, being a ma
ter of eternity, is n
valour, but deſpera
madneſſe, becauſe
this buſineſſe as in
verſights of war, the
is no place for a ſecon
repe

repentance, the firſt er-
or being unrecovera-
ble. In evils above the
ſtrength of man to pre-
vaile againſt, & his pa-
ience to endure, there
God hath planted the
affectiō of feare, which
might ſtirre us up to
voyd the danger by
lying to him in Chriſt,
who being our friend
t is no matter who is
our enemie: we may
e killed, but cannot
e hurt; ſo ſafe it is to
e under his commād
hat hath commaund

over Death, Hel, Iudg-
ment, and all that wee
moſt feare. Yet ſuch is
our nature, that by fa-
miliarity with danger
wee grow by degree
inſenſibly to be harde
ned againſt it, and to
looke no further that
death, as if to die wer
onely to give up th
ghoſt, and then an end
of all. And hereupon
it is, that they that fol
low the warres, are ge
nerally taken to be m
not moſt religious
the more reſpect tho

o

of that profeſſion deſerve, that have learned upon what tearmes to live and dye, that are ſure of a better life before they leave *this*, that have laid up their life in Chriſt; Amongſt whom (right Honourable) the world hath a long time taken notice of you, in whom both religion, & militarie imploymēt, meekneſſe of ſpirit, with height of courage, humility with honor, by a rare and happy com-

bination have met together. Whereby you have much vindicated your profeſſion from common imputation, and ſhewed that Piety can enter into Tents, & follow after camps, and that God hath his *Ioſua's*, & his *Cornelius'es* in all ages. But I will not uſe many words of your ſelfe, to your ſelfe, becauſe though you have done much that may and will bee ſpoken, yet you love not to heare, or ſpeake of

of what you have done.

It may seem to some unbefitting, to offer a discourse of a bruised reede, to such a strong and flourishing Cedar. But experience sheweth, that the strongest plants in Gods house are exposed sometimes to strong windes of temptation, and thereupon meet with bruisings, that they may the better know bywhose strength they stand, & that the greatest may

learne to goe out of themſelves to the ſame common rocke and fountaine of ſtrength with the meaneſt. DAVID was a valiant man, yet upon experience of his oft failings and recoveries, hee became towards God as a weaned child. Lowlineſs of mind toGodward, and greatneſſe of ſpirit againſt his enemies, may well ſtand together, for, the way to be above all other things, is to ſubmit to God

God firſt. Beſides, this Text ſpeaketh of the prevailing governmēt of Chriſt in his church and in his Children, which may be an incouragement to your Lordſhip ſtil, not only to owne the cauſe of Chriſt in theſe times, wherein men are aſhamed of what they ſhould glory in, and glory in their ſhame; but likewiſe to fight the Lords battels (whē called to it) and helpe him againſt the mighty,

tie, for victory attendeth Chriſts ſide in the end. Though God to revenge the quarrell of his covenant, ſuffers his enemies to prevaile yet for a time, to harden them the more, yet they have undertaken a damned cauſe. And howſoever the church hath juſtly provoked God, yet the cauſe ſhall ſtand impregnable againſt all created power of Devils and men. We naturally deſire victory, and many

deſire

desire it more than truth or goodnesse, which onely are victorious, and so out of a depraved judgement they crosse their owne desires, seeking to overcome in that wherin it were safer for them to be overcome. These are sure to meet with shame in the conclusion in stead of victory; or else we must deny Christ to be King of his Church, and Iudge of the world. Proceed on

still

ſtill (honorable Lord) to ſtād for Chriſt both in Peace and Warre, and this ſhall be found to your Honour, when Chriſt ſhall-come to bee glorious in his Saints, that he thought you worthy to honor himſelfe by, when others that oppoſe or betray the cauſe of Chriſt for baſe ends, ſhall not dare to hold up their heads.

I would not divide you from your Honorable Lady, being obliged

liged to both, and both being one, as in other bands, so in that above nature, in love to the best things: both exemplary in all religious courses, both in your places likewise having been imployed in great services for the common good, so that not onely this, but forraign States are bound to bless *God* for you both. Going on in these wayes, you will finde God making his promise good of honouring

ring them that honour him.

I doe not ſo farre over-value this poore worke, as to thinke it worthy of your Honors, but thus I thoght meet to witneſſe my deſerved reſpect to you both. If I be too blame for ſuffring theſe Sermons long ſince preached, thus to come forth, others muſt divide the fault with me, who had brought it to that paſſe, that it was almoſt neceſſary for me to

to take this course. The Lord continue to bless your Honors with all your branches, and to maintaine his grace in you, untill hee hath brought forth judgement unto victory.

Your Honors

to command

in the Lord:

Richard Sibbes.

To the Christian Reader.

TO prevent a further inconvenience, I was drawn to let these notes passe with some review; Considering there was an intendment of publishing them, by some who had not perfectly taken them, And these first, as being next at hand, and having had occasion lately of some fresh thoughts concerning this argument by dealing

with

with ſome, the chief groũd of whoſe trouble, was the want of conſidering of the gratious nature and office of Chriſt: The right conceit of which is the ſpring of all ſervice to Chriſt, and comfort from him. God hath laid up all grace and comfort in Chriſt for us, and planted a wonderfull ſweetneſſe of pity and love in his heart towards us. As God his Father hath fitted him with a body *ſo with a heart to bee a mercifull Redeemer. What doe the Scriptures*

Heb. 10. 7.

tures ſpeake but Chriſts loue and tender care ouer thoſe that are humbled? and beſides the mercy that reſteth in his owne breſt, he workes the like impreſſion in his Miniſters and others, to comfort the feeble minded, and to beare with the weake. *Miniſters by their calling are friends of the Bride, and to bring Chriſt and his Spouſe together, and therefore ought upon all good occaſions to lay open all the excellencies of Chriſt, & amongſt others,*

as

as that he is highly borne, mighty, one in whom al the treasures of wisedome are hid, &c. so likewise gentle, and of a good nature, and of a gracious disposition. It cannot but cheere the heart of the Spouse, to consider in all her infirmities and miseries she is subject unto, that she hath a husband of a kind disposition, that knowes how to give the honor of milde usage to the weaker vessell; That will be so farre from rejecting her, because shee is weake, that he

he will pity her the more. And as he is kinde at all times, ſo eſpecially when it is moſt ſeaſonable, he will ſpeake to her heart, eſpecially in the wilderneſſe. *The more glory to God, and the more comfort to a Chriſtian ſoule ariſeth from the beliefe and application of theſe things, the more the enemy of Gods glory and mans comfort, labours to breed miſperſwaſions of them, that if hee cannot keepe men from Heaven and bring them into that*

curſe

cursed condition hee is in
him selfe, yet he may trou-
ble them in their passage;
some & none of the worst,
Satan prevailes withall so
farre, as to neglect the
meanes, upon feare they
should (being so sinfull)
dishonour God & encrease
their sins: and so they lye
smoothering under this
temptatiõ as it were boũd
hand and foot by Sathan,
not daring to make out to
Christ, and yet are secretly
upheld by a spirit of faith,
shewing it selfe in hidden
sighes and groanes unto
God

God. These are abused by false representations of Christ; all whose wayes to such being wayes of mercy and all his thoughts thoughts of love. The more Sathan is malicious in keeping the soule in darkenesse, the more care is to be had of establishing the soule upon that which will stay it. Amongst other grounds to build our faith on, as the free offer of grace to all that will receive it; the gracious invitation of all that are weary and heavy laden tho

Reuel. 22. 17.

Mat. 11. 28.

those that have nothing to buy withal; The command binding to beleeve, the danger of not beleeving, being shut up prisoners thereby under the guilt of all other sinnes, the sweet entreaty to beleeve, and ordaining Embassadours to desire peace, putting tender affections into them answerable to their calling, ordaining Sacraments for the sealing of the covenant. Besides these (I say) and such moving inducements, this is one infusing vigour and

Esay 55. 1.
1 Ioh. 3. 23
Ioh. 16. 9.
2 Cor. 5. 20

ſtrength into all the reſt that they proceed from Chriſt, a perſon authorized, and from thoſe bowels that moved him not onely to become a man, but a curſe for us; Hence it is that he wil not quench the ſmoking wieck of flax. *It addes ſtrength to faith, to conſider that all expreſsions of love iſſue from nature in Chriſt which is conſtant. God knowes that as wee are prone to ſinne, ſo when conſcience is throughly awaked, wee are as prone*

to desspaire for sinne; and therfore he would have us know that he setteth himselfe in the Covenant of grace to triumph in Christ over the greatest evils and enemies we feare, and that his thoughts are not as our thoughts are, that hee is God and not Man, that there is heights, and depthes, and breadthes of mercy in him above all the depthes of our sin and misery; that wee should never be in such a forlorne condition, wherein there should be ground of desspaire

Esa.5.8.

Hos.11.9.

Eph.3.18.

spaire considering our sin
be the sins of men, his mer
cy the mercy of an infinit
God. But though it be
truth cleerer than the Su
beams, that a broken ha
ted sinner ought to em
brace mercy so strong
enforced: yet there is
truth that the heart shu
teth it selfe more again
than this, especially
sense of misery, when t
soule is fittest for merci
untill the Holy Spir
sprinkleth the consci
with the blood of Chri
and sheddeth his love in
th

he heart, that so the blood of Christ in the conscience may cry lowder than the guilt of sin; for onely Gods Spirit can raise the conscience wth cõfort above guilt; because he is onely greater than the conscience. Men may speake comfort, but it is Christs Spirit that can onely comfort. Peace is the fruit of the lips, but yet created to be so. No creature can take off wrath from the conscience, but he that set it on, though all the prevailing arguments be used that can be brought

forth, till the Holy Ghost effectually perswadeth by a divine kind of rhetorick which ought to raise up our hearts to him who is the comforter of his people, that he would seale this to our soules. Now God dealing with men as understanding creatures, the manner which he useth in this powerfull worke upon their consciences, is by way of friendly entercourse, and intreaty, and perswasion and discovery of his love in Christ and Christs gracious inclination thus ever

to the weakeſt and loweſt of men. And therefore because he is pleaſed by ſuch like motives to enter into the hart, and ſettle a peace there, wee ought with reverence to regard all ſuch ſanctified helpes, and among the reſt this of making uſe of this comfortable deſcription of Chriſt by God the Father, in going boldly in all neceſsities to the throne of grace But we muſt know this comfort is onely the portion of thoſe that give up themſelves to Chriſts govern-

Loquitur Deus ad modum noſtrum, agit ad modum ſuum.

ment, that are willing in all things to be disposed of by him. For here we see in this Scripture both joyned together, mercy to bruised reedes, and yet government prevailing by degrees over corruptions. Christ so favoureth weake ones, as that he frameth their soules to a better condition than they are in. Neither can it be otherwise, but that a soule looking for mercy should submit it selfe at the same time to be guided. Those relations of husband, head, shep-

hepheard, &c. imply not
nely meekeneſſe and mer-
y, but government like-
viſe. When we become
hriſtians to purpoſe, wee
ve not exempt from all
ervice, but onely we chãge
ur Lord. Therefore if any
n an ill courſe of life
natch comforts before
hey are reached out unto
hem, let them know they
doe it at their owne perils.
It is as if ſome ignorant
man ſhould come into an
Apothecaries ſhop ſtored
with variety of medicines
of all ſorts, and ſhould

take what comes next to v
hand, poyſon perhaps in all
ſtead of Phyſicke. There an
is no word of comfort in f
the whole booke of God in n
tended for ſuch as regard ha
Pſa.66.18 iniquity in their hearts ſuc
though they doe not act it ron
in their lives. Their onely fro
comfort is that the ſentẽce ra
of damnation is not exe- wi
cuted, and thereupon there er
is yet opportunity of ſafe if
thoughts and reſolutions, nt
otherwiſe they ſtãd not on- ik
ly convicted, bnt condem- wo
ned by the word, & Chriſt wh
Rev.6.2. that rideth on the ble
white

white horse will spend
all his arrowes upon them,
and wound them to death.
If any shall blesse himselfe
in an ill way, Gods wrath
shall burne to hell against
such. There is no more
comfort to bee expected
from Christ, than there is
are to please him. Other-
wise to make him an abet-
er of a lawlesse and loose
ife, is to transforme him
nto a phansie, nay into the
ikenesse of him whose
works he came to destroy,
which is the most detesta-
le idolatry of all. One way
whereby

whereby the Spirit
Christ prevaileth in h
is to preserve them fro
such thoughts; yet we
people will frame a div
nity to themselves, ple
sing to the flesh, sutable
their owne ends, which b
ing vain in the substanc
will prove likewise vai
in the fruit, and as a bu
ding upon the sand.

The maine scope of a
is, to allure us to the e
tertainment of Chri
milde, safe, wise, victor
ous government, and
leave men naked of
pr

pretences, why they will not have Christ to rule over them, when wee see salvation not onely strongly wrought, but sweetly dispensed by him. His government is not for his owne pleasure, but for our good. We are saved by a way of love, that love might be kindled by this way in us to God againe, because this affection melteth the soule, and mouldeth it to all dutie and acceptable manner of performance of dutie. It is love in duties that God

God regards more than duties themselves. This is the true and Evangelicall disposition arising from Christs love to us, and our love to him againe; and not to feare to come to him as if we were to take an Elephant by the tooth. It is almost a fundamentall mistake, to thinke that God delights in slavish feares, when as the fruits of Christs kingdome are peace, and joy in the Holy Ghost, for from this mistake come weake, slavish, superstitious conceits.

Two

Two things trouble the peace of Christians very much; Their weaknesses hanging upon them; and, Feare of holding out for time to come. A remedy against both is in this Text, for Christ is set out here as a milde Saviour to weake ones; and for time to come, his powerfull care and love is never interrupted, untill hee bring forth judgement to victory. And thereupon it is that both the meanes of salvation & grace wrought by meanes, and glory the per-

1

2

perfection of grace, come all under one name of the KINGDOME OF GOD so oft; because whom by meanes he brings to grace, he will by grace bring to glory:

This makes the thoughts of the latter judgement comfortable unto us, that hee who is then to bee our Iudge, cannot but judge for them who have beene ruled by him here, for whom hee guides by his counsell, those he brings to glory. If our faith were but as firme as our stat

CHRIST *is ſecure and glorious, what manner of men ſhould we be?*

If I had gone about to affect writing in a high ſtraine, I ſhould have miſſed of mine end, & croſſed the argument in hand. For ſhall we that are ſervants quench thoſe weak ſparkes which our Lord himſelfe is pleaſed to cheriſh? I had rather hazard the cenſure of ſome, than hinder the good of others; which if it be any waies furthered by theſe few obſervati-

vations, I have wha
aymed at. I intended no
treatise, but opening o
Text, what I shall
drawne to doe in this ki
must be by degrees, as l
sure in the midst of me
interruptions will perm
The Lord guide
hearts, tongues, and pen
for his glory, and the g
of his people.

R. SIBBE

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THE Bruised Reed, and Smoaking Flax.

MAT. 12.20.

A bruised Reed shall hee not breake, and smoaking Flax shall hee not quench, till hee send forth Judgement into victory.

THE Prophet *Esay* being lifted up, and caried with the wings of Prophetical spirit, passeth over all the time between him, and the appearing of

JESVS CHRIST in th
flesh, and seeth with th
eye of propheſie, and wi
the eye of faith, CHRIS
as preſent, and preſente
him in the Name of Go
to the ſpirituall eye of
thers, in theſe words, *B*
hold my ſervant whom
have choſen, &c. Whi
place is alledged by Sai
Matthew, as fulfilled no
in CHRIST. Wherein
propounded;

Diviſion. Firſt, The calling
CHRIST to his office:

Secondly, The execu
on of it.

For his Calling: Go
ſtileth him here his *righ*
1 *teous ſervant, &c.* CHRIS
was GODS ſervant in t
greateſt piece of ſervi
th

hat ever was; a choſen,
nd a choiſe ſervant: hee
id and ſuffered all by
ommiſſion from the Fa-
her: Wherein we may ſee
he ſweet love of GOD to
s, that counts the worke
four ſalvation by Chriſt,
s greateſt ſervice. And
at hee will put his onely
loved Son to that ſer-
ce. He might well pre-
xe [*Behold*] to raiſe up
r thoughts to the high-
t pitch of attention and
miration. In time of
mptation, miſgiving
nſciences look ſo much
the preſent trouble
ey are in, that they need
rouzed up to behold
m in whom they may
de reſt for their diſtreſ-

sed soules: In temptatio
it is safest to behold n
thing but CHRIST, t
true *brazen-Serpent, the t*
Ioh. 1. 29. *Lambe of God that taketh*
way the sinnes of the Worl
this saving object hath
speciall influence of co
fort into the soule, espe
ally if we looke not on
on CHRIST, but up
the Fathers authority a
love in him. For in all th
CHRIST did and suffer
as Mediator, wee must
GOD *in him reconciling*
World unto himselfe.

What a support to
Faith is this, That G
the Father, the party
fended by our sinnes, i
well pleased with the w
of Redemption? A

hat a cõfort is this, that
eing Gods love resteth
n CHRIST, as well plea-
d in him, we may gather
at hee is as well pleased
ith us, if we be in Christ.
or his love resteth in
hole Christ, in Christ
ystical, as well as Christ
turall, because hee lo-
th him and us with one
ve. Let us therefore im-
ace CHRIST, and in
m Gods love, and build
r faith safely on such a
viour, that is furnished
ith so high a Commis-
n.

See heere (for our com-
t) a sweet agreement
all three persons: The
ther giveth a cõmission
Christ: The Spirit fur-

nisheth and sanctifieth
it: CHRIST himselfe ex
cuteth the office of a M
diatour. Our Redemp
on is founded upon t
joynt agreement of
three persons of the Tr
nity.

2 For the execution
this his calling, it is
downe here to be mode
without making a noy
or raising dust by any p
pous comming, as Prin
use to doe: [*his voyce sh
not be heard*] his voyce
deed was heard, but wh
Matth.11: voyce? *Come unto mee
yee that are weary and hea
laden, &c.* he cryed, b
Isai.55. how? *Ho, every one t
thirsteth, come, &c.* And
his comming was mode

o it was milde, which is
et downe in theſe words,
he bruiſed Reed ſhall he not
reake, &c. wherin wee
ay obſerve theſe three
nings.

1 Firſt, the condition of
noſe that CHRIST had
o deale withall. 1 They
ere *bruiſed Reeds.* 2 *ſmo-*
ing Flax.

2 Secondly, CHRISTS
riage toward them, hee
ake not the bruiſed reed,
r *quenched* the ſmoaking
ax: where more is meant,
an ſpoken; for hee will
t onely not breake the
uiſed Reed, nor quench,
c. But he will cherriſh
em.

3 Thirdly, The con-
ncy and progreſſe of

this his tender care, *unt*
judgement come to victor
that is, until the sanctifi
frame of grace begun
their hearts, be broug
to that perfection, that
prevaileth over all opp
site corruption. For t
1 first, the condition
men, whom hee was
deale withall, is, that th
were bruised Reeds, a
smoaking Flax; not tree
but Reeds; and not who
but bruised Reeds. T
Church is compared
weake things; to a *Dove*
amongst the fowles; to
Vine amongst the Plant
to *Sheepe* amongst t
beasts; to a *Woman*, whi
is the *weaker vessell*: a
here GODS children a
con

The cōdi-tiō of such as Christ had to deale with

The Church likened to weake things.

ompared to *bruiſed Reeds* d *ſmoaking Flax*. And ſt wee will ſpeake of em as they are bruiſed eeds, and then as ſmoaing Flax. They are bruid Reeds before their nverſion, and oftennes after: Before Conrſion all (except ſuch as ing bred up in the urch, GOD hath deted to ſhew himſelfe cious unto from their ild-hood) yet in diffet degrees, as GOD th meete; and as diffece is in regard of tem, parts, manner of life, . ſo in GOD s intendnt of imployment for time to come: for uſu- he empties ſuch of them.

themselves, and makes them nothing, before hee will use them in any great services.

Bruised Reed, what.

This bruised Reed is a man, that for the most 1 part is in some misery, as those were, that came to CHRIST for helpe, and 2 by misery, brought to see sinne the cause of it; for whatsoever pretences sinne maketh, yet bruising or breaking is the end of it: 3 he is sensible of sinne and miserie, even unto 4 bruising, and 4 seeing no helpe in himselfe, is carried with restlesse desire to have supply from another with some hope, which a little raiseth him out of himselfe to CHRIST though

though hee dareth not claime any preſent intereſt of mercy. This ſparke of hope being oppoſed by doubtings, and feares riſing from corrupton, maketh him as ſmoaking flax, ſo that both theſe together, A bruiſed Reed and ſmoaking Flax, make up the ſtate of a poore diſtreſſed man, ſuch an one, our Saviour CHRIST termeth *poore in ſpirit*, who ſeeth a want, and withall ſeeth himſelfe indebted to divine Iuſtice, and no meanes of ſupply from himſelfe or the Creature, and thereupon mournes, and upon ſome hope of mercy from the promiſe, & examples of thoſe that have

Mat 5.

have obtained mercy, i
ſtirred up to hunger, an
thirſt after it.

I Why bruiſing is requiſite. 1 Before converſion.

This bruiſing is requi
red before converſion,
that ſo the ſpirit may
make way for it ſelfe into
the heart, by *levelling a*
proud high thoughts, and
that wee may underſtand
our ſelves to bee, what in-
deed wee are by nature.
We love to wander from
our ſelves, and to be ſtran-
gers at home, till GOD
bruiſeth us by one croſſe,
or other, and then wee *be-*
Luk. 15. *thinke our ſelves, and* come
home to our ſelves with the
Prodigall.

A marvellous hard thing
it is, to bring a dull, and a
ſhifting heart to cry with
feeling

eeling for mercy. Our
earts (like malefactors)
ntill they be beaten frō
ll shifts, never cry for
he mercy of the Iudge.
Againe, this bruising ma- 2
eth us set a high price
pon CHRIST, the
Gospell is the Gospell in-
eed then, then the figge-
eaves of morality will do
s no good: and it maketh 3
s more thankefull, and
rom thankefulnesse more
uitfull in our lives; For 4
what maketh many so
old, and barren, but that
ruising for sinne never
ndeered Gods Grace un-
o them. Likewise this
ealing of God doth esta-
lish us the more in his
vayes, having had knocks
and

and bruisings in our own
wayes. This is the cause
oft of relapses, and apo
stasies, because men neve
smarted for sinne at th
first, they were not lon
enough under the lash o
the Law. Hence this in
ferioure worke of the Spi
rit, in *bringing downe hig*
thoughts, is necessary be
fore conversion. An
for the most part, the Ho
ly Spirit to further th
worke of conviction, joy
neth some afflictiõ, whic
sanctified, hath a healing
and purging power.

2 After conversion.

Nay, after conversion
wee need bruising. That
reedes may know them
selves to be reeds, and not
Oakes; even Reeds need

brui-

bruiſing by reaſon of the remainder of pride in our nature, and to let us ſee, that wee live by mercy. And that weaker Chriſtians may not be too much diſcouraged, whē they ſee ſtronger ſhaken and bruiſed. Thus *Peter* was bruiſed, when he *wept bitterly*, This Reed, til he met with this bruiſe, had more wind in him, than pith. *Though all forſake thee, I wil not, &c.* The people of God cannot bee without theſe examples. The Heroicall deeds of thoſe great worthies doe not comfort the Church ſo much, as their fals and bruiſes doe. 2 Mat. 26.

Thus *David* was bruiſed, until he came to a free con- Pſal. 32.

confession without *ga*
of spirit: nay, his sorrow
did rise in his owne fe
ling, unto the exquis
Psal. 51. paine of *breaking of bon*
Thus *Hezekiah* cõplain
Isa. 38. 13. that God had *broken*
bones as a Lyon. Thus t
2 Cor. 12. chosen vessell S. *Paul* n
ded the messenger of S
than to buffet him, lest
should be lifted up abo
measure.

Hence we learne, th
wee must not passe to
harsh judgment upon o
selves, or others, whe
GOD doth exercise
with bruising upon bru
sing; There must be a co
formitie to our hea
Isay 53. Christ, who *was bruis*
for us; that we may kno
how

ow much we are bound
nto him. Profane spirits,
norant of Gods wayes
bringing his children to
eaven, censure broken
arted Christians for de-
erate persons, when as
GOD is about a gracious
ood work with thē. It is
o easie matter to bring
man from Nature to
race, and from Grace
o Glory; so unyeelding
nd untractable are our
arts.

The second point is, 2 Point.
hat Christ will not breake
he bruised Reed; Physiti-
ns, though they put their
atients to much paine,
et they will not destroy
ature, but raise it up by
egrees; Chirurgians will
launce

launce and cut, but n
dismember; A moth
that hath a sicke, and fr
ward child, will not ther
fore cast it away; and sh
there be more mercy
the streame, than in th
Spring? shall wee thin
there is more mercy
our selves, than in G o
who planteth the affec
on of mercy in vs? B
for further declaration
Christs mercy to all br
sed Reeds: Consider t
comfortable relations
hath taken upon him
Husband, Shepherd, Brothe
&c. which hee will d
charge to the utmost; f
shall others by his grac
fulfill what hee callet
thē unto, and not he tha
(ou

out of his love) hath take
pon him theſe relations,
throughly founded up-
his fathers aſſignment,
nd his owne voluntrary
ndertaking? Conſider
s borrowed Names
om the mildeſt Crea-
res, as *Lambe*, *Henne*,
c. to ſhew his tender
re: Conſider his very
me *Ieſus*, a *Saviour*, give
m by GOD himſelfe:
nſider his Office, anſwe-
ble to his name; which
that he ſhould *heale the*
oken hearted. At his bap-
me the holy Ghoſt ſate
him in the ſhape of a
ve, to ſhew that hee
ould bee a Dove-like
ntle Mediator. See the
acious manner of exe-
cuting

Eſay 61.1

cuting his Offices; as a *Pr*
Mat 5. *phet*, he came with bless
in his mouth, *Blessed be*
poore in spirit, &c. and in
ted those to come to hi
whose hearts suggest
most exceptions agai
Mat. 11. 25 themselves, *Come unto*
all ye that are weary, & he
vy laden: how did his bo
els yerne, when *he saw*
Mat. 9. 36. *people as sheepe without*
Shepheard? he never turn
any back againe, that ca
unto him, though so
went away of themselv
He came to die as a *Pr*
for his enemies: In
dayes of his flesh he di
ted a forme of prayer u
his Disciples, and put
titions unto GOD i
their mouthes, and
Spi

ſpirit to intercede in
heir hearts; and now
akes interceſſion in hea-
en for weake Chriſtians,
anding betweene Gods
ger, and them; and ſhed
ares for thoſe that ſhed
s blood: ſo he is *a meeke*
ing, he will admit mour-
rs into his preſence, a
ing of poore, and affli-
ed perſons: as hee hath
eames of Majeſtie, ſo he
th bowels of mercies &
mpaſſion: A *Prince of*
ace; Why was *he temp-*
d, but *that hee might ſuc-*
r thoſe that are tempted? Heb. 2. 18.
hat mercy may we not
pect from ſo gracious a
ediator, that tooke our
ture upon him, that hee
ght be gracious? he is
a

a *Physitian* good at all
eases; especially at
binding up of a brok
heart, hee dyed that h
might heale our sou
with a plaster of his ow
blood, and by that de
save us, which we were
procurers of, our selves,
our owne sinnes, and h
he not the same bowels
heaven? *Saul, Saul, why p*
Act. 9. 4. *secutest thou me?* cryed
Head in heaven, when
foot was troden on,
earth. His advanceme
hath not made him for
his owne flesh: thoug
hath freed him from
sion, yet not from comp
sion towards us. The
on of the Tribe of *Iu*
will onely teare in pie
tho

hoſe that *will not have him ule over them.* Hee will ot ſhew his ſtrength a- ainſt thoſe that proſtrate hemſelves before him.

Luke 19. 27.

What ſhould we learne om hence, but *to come oldly to the throne of Grace* n all our grievances? Shall ur ſinnes diſcourage us, hen hee appeares there nely for ſinners? Art hou bruiſed? Be of good omfort, he calleth thee; onceale not thy wounds, pen all before him, keepe ot Satans counſell. Go to hriſt though trembling; as the poore woman) if e can but *touch the hemme f his garment*, we ſhall be ealed, and have a graci- us anſwer: *Goe boldly to*

Vſe 1. Incouragement to the bruiſed.

Mat. 9. 20

God in our flesh; for this end that wee might goe boldly to him, he is *flesh of our flesh, & bone of our bone.* Never feare to go to God since we have such a Mediatour with him, that is not onely our friend, but our brother and husband. Well might the Angels proclaime from heaven, Luke 2. *Behold, we bring you tidings of joy:* well might the Apostle stir us up to Phil, 14. *rejoyce in the Lord againe and againe:* he was well advised upon what grounds he did it: peace and joy are two maine fruits of his kingdome. Let the world be as it will, if we cannot rejoyce in the world, yet wee may rejoyce in the Lord.

Lord. His presence maketh any condition comfortable. *Bee not afraid* (saith he to his Disciples when they were afraid as if they had seene a Ghost) *it is I*; as if there were no cause of feare where he is present. Mat. 14. 27.

Let this stay us, when wee feele our selves bruised; Christ his course is first to wound, than to heale; No sound whole soule shall ever enter into heaven. Thinke in temptation, CHRIST was tempted for mee; according to my tryals will be my Graces, and comforts. If CHRIST bee so mercifull as not to breake me, I will not breake my *Vse 2.*

selfe by despaire, nor yeeld my selfe over to the roaring Lyon Satan to breake me in peeces.

Vse 3. Thirdly, see the contrary disposition of Christ, and Satan, and his instruments. Satan setteth upon us when we are weakest, as *Simeon* and *Levi* upon the *Sichemites*, *when they were sore*; But Christ will make vp in us all the breaches sinne and Satan have made, hee *bindes up the broken hearted*; and as a mother tendreth most the most diseased, and weakest childe; so doth CHRIST most mercifully incline to the weakest: and likewise putteth an instinct into the weakest things

Gen. 34.

things to rely upon ſome thing ſtronger than themſelves for ſupport. The Vine ſtayeth it ſelfe upon the Elme: and the weakeſt creatures have oft the ſtrongeſt ſhelters. The conſciouſnes of the Churches weakneſſe makes her willing to leane on her beloved, and to hide her ſelfe under his wing.

But how ſhall we know whether wee are ſuch as thoſe that may expect mercy? *Object.*

By bruiſing here is not meant thoſe that are brought low onely by croſſes, but ſuch as by thē are brought to ſee their ſin, which bruiſeth moſt of all. When conſcience *Anſw.*

is under the guilt of ſinne, than every judgement brings a report of GODS anger to the ſoule, and all leſſe troubles runne into this great trouble of conſcience for ſinne: As all corrupt humors runne to the diſeaſed and bruiſed part of the body: And as every Creditor fals upon the Debtor, when he is once arreſted; ſo when conſcience is once awaked all former ſinnes, and preſent croſſes joyne together to make the bruiſe the more painefull: Now he that is thus bruiſed will be content with nothing but with mercy from him, that hath bruiſed him, *hee hath wounded, and hee muſt heale.*

Signes of one truly bruiſed.

heale. Lord thou haſt bruiſed me deſervedly for my ſins, bind up my heart again. 2 Again, a man truly bruiſed, judgeth ſin, the greateſt evill, and the favour of God the greateſt good. 3 Hee had rather heare of mercy, than of a kingdome. 4 Hee hath meane conceits of himſelfe, and thinketh hee is not worth the earth hee treads on. 5 Towards others, he is not cenſorious, as being takē up at home, but is ful of ſympathy and compaſſion to thoſe that are under GODS hand. 6 He thinketh thoſe that walke in the comforts of GODS Spirit the happieſt men of the world. 7 He

2 3 4 5 6 7

Isa.66.

Rom.10.

8

trembleth at the Word of God, and honoureth the very *feete of those* blessed instruments *that bring peace* unto him. 8 He is more taken up with the inward exercises of a broken heart, than with formality, and yet carefull to use all sanctified meanes to convey comfort.

Quest.

Answ. Meanes of bruising.

1.

But how shall we come to have this temper?

First, we must conceive of bruising either as a state into which God bringeth us, or as a duty to be performed by us: both are here meant, we must joyne with GOD in bruising of our selves; when hee humbles us, let us humble our selves, and not stand

out

out against him, for then
hee will redouble his
strokes; and let us justifie
CHRIST in all his cha-
stisements, knowing that
all his dealing towards us
is to cause us to returne
into our owne hearts; his
work in bruising, tendeth
to our worke in bruising
our selves. Let us lament
our owne untowardnesse,
and say, Lord, what an
heart have I, that needs all
this, that none of this
could bee spared? Wee
must lay siege to the hard-
nesse of our owne hearts,
and aggravate sinne all we
can: wee must looke on
CHRIST, who was brui-
sed for us, looke on him
whom wee have pierced

with our sinnes. But all directions will not prevaile, unlesse GOD by his
5 Spirit cõvinceth us deeply, setting our sinnes before us, and driving us to a stand. Then we wil make out for mercy. Conviction will breed contrition, and this, humiliation. Therefore desire GOD, that hee would bring a cleere and a strong light into all the corners of our soules, and accompany it with a spirit of power to lay our hearts low.

Measure of bruising.

A set measure of bruising our selves, cannot bee prescribed, yet it must be
1 so farre as 1 wee may prize Christ above all, and see that a Saviour must

muſt be had: And 2 untill we reform that which is amiſſe, though it be to the cutting off our right hand, or pulling out our right eye. There is a dangerous ſlighting of the worke of humiliation; ſome alledging this for a pretence for their overly dealing with their owne hearts, that CHRIST will not breake the bruiſed Reed; But ſuch muſt know that every ſudden terrour and ſhort griefe is not that which makes us bruiſed Reedes; not a *little hanging downe our heads like a bulruſh*, but a working our hearts to ſuch a griefe, as will make ſinne more odious unto us, than puniſh-

Eſay 58. 5.

punishment. Vntill we offer an holy violence against it: else favouring our selves, we make work for GOD to bruise us, and for sharpe repentance afterwards. It is dangerous (I confesse) in some cases with some spirits, to presse too much, and too long this bruising; because they may die under the wound and burthen, before they be raised up againe. Therfore it is good in mixt assemblies to mingle comforts, that every soule may have its due portion. But if wee lay this for a ground, that there is more mercy in CHRIST, than sinne in us, there can be no danger in through dealing,

ling. It is better to goe bruiſed to heaven, than ſound to Hell. Therefore let us not take off our ſelves too ſoone, nor pull off the plaiſter, before the cure be wrought, but keep our ſelves under this work till ſinne be the ſowreſt, and Chriſt the ſweeteſt of all things. And when GODS hand is upon us in any kinde, it is good to divert our ſorrow, for other things, to the root of all, wch is ſin: let our griefe run moſt in that channell, that as ſin bred griefe, ſo griefe may conſume ſinne.

Queſt. But are we not bruiſed unleſſe wee grieve more for ſinne, than we doe for puniſhment?

Some-

Answ. Sometimes our griefe from outward grievances may lie heavier upon the soule, than griefe for GODS displeasure; because in such cases the griefe workes upon the whole man, both outward and inward, and hath nothing to stay it, but a little sparke of faith: which by reason of the violent impression of the grievance, is suspended in the exercises of it: and this is most felt in sudden distresses which come upon the soule as a torrent or land-flood, and especially in bodily distempers, which by reason of the sympathy betweene the soule and the body, worke upon the soule

ſoule ſo farre, as they hinder not onely the ſpirituall, but often the naturall acts. Hereupon Saint *Iames* wiſheth in affliction to pray our ſelves, but in caſe of ſickeneſſe to *ſend for the Elders*; that may, as thoſe in the Goſpell, offer up the ſicke perſon to GOD in their prayers, being unable to preſent their owne caſe. Hereupon GOD admitteth of ſuch a plea from the ſharpneſſe and bitterneſſe of the grievance, as in *David*, *Pſal. 6. &c.* the Lord knoweth whereof we are made, hee remembreth wee are but duſt, that our ſtrength is not the ſtrength of ſteele. It is

Iam 5. 14.

Pſal. 6.

Pſal. 103. 14.

a

a branch of his faithfulnes unto us as his creatures, whēce he is called *a faithfull Creator; God is faithful, who will not ſuffer us to bee tempted above that wee are able.* There were certaine Commandements which the Iewes called the hedges of the Law: as to fence men off from cruelty, hee commanded they ſhould not *take the dam with the yong, nor ſeeth the Kid in the mothers milke, nor muzzle the mouth of the Oxe;* Hath GOD care of beaſts, and not of his more noble creature? and therefore we ought to judge charitably of the complaints of Gods people, which are wrung from them in ſuch

1 Pet. 4. 19.
1 Cor. 10. 13.
Exod. 24. 19.
1 Cor. 9. 9

caſes:

caſes: *Iob* had the eſteeme with GOD of a patient man, notwithſtanding thoſe paſſionate complaints; faith overborne for the preſent, will get ground againe; and griefe for ſin, although it come ſhort of griefe for miſery, in violence, yet it goeth beyond it in conſtancy; as a running ſtream fed with a Spring holdeth out, when a ſudden ſwelling Brooke faileth.

Who are fit for comfort.

For the concluding of this point, and our incouragement to a thorow worke of bruiſing, and patience under Gods bruiſing of us, let al know, that none are fitter for cõfort than thoſe that thinke them-

themselves furthest off. Men (for the most part) are not lost enough in their owne feeling, for a Saviour. A holy despaire in our selves is the ground of true hope. In GOD, the fatherlesse finde mercy: if men were more fatherless, they should feele more GODS fatherly affection from heaven: For GOD that *dwelleth in highest heavens*, dwelleth likewise in the lowest soule. Christs sheepe are weake sheepe, and wanting in something or other; hee therefore applyeth himselfe to the necessities of every sheepe. *He seekes that which was lost, and brings againe that which was driven*

Hosea 14. 3.

Isa. 66. 2.

Ez. 34. 16

out

t of the way, and binds up at which was broken, and engthens the weake: his ndreſt care is over the eakeſt. The Lambes he rrieth in his boſome: *Pe-* Eſ. 40. 11.
r feed my Lambs. He was oſt familiar and open to he troubled ſoules. How refull was he that *Peter* the reſt of the Apoſtles ould not be too much ejected after his reſur-ection? *Goe tell the Diſci-* Mar. 16. 7.
les, and tell Peter. Chriſt new that guilt of their nkindneſſe in leaving of im, had dejected their piriis. How gently did e endure *Thomas* his un-eliefe? and ſtooped ſo arre unto his weakenſſe, s to ſuffer him to thruſt his

his hand into his sid

The second branch.

For the second branc
GOD will not quench t
smoaking Flax, or wick
but will blow it up till
flameth. In smoaking fl
there is but a little ligh
and that weake, as bei
not able to flame, and th
little mixed with smoak

The observations hen
are first, That in GOD
Children, especially
their first conversiō, the
is but a little measure
grace, and that little mi
with much corruptio
which, as smoake, is offe
sive. Secondly, that *Chri*
will not quench this smo
king Flax.

Observ.

For the first. *Grace*
little at the first. There ar
seve

verall Ages in Christi-
s, some Babes, some
ong men: Grace is as *a*
ain of Mustard seed.
Nothing so little as grace
first, and nothing more
lorious afterward: things
greatest perfection are
ngest in comming to
eir growth. Man, the
rfectest creature, comes
perfection by little and
tle; Worthlesse things,
Mushromes, and the
e, like *Ionas Gourd*, soon
ring up, and soone va-
ish. A new creature is
e most excellent frame
all the world, therefore
groweth up by degrees.
We see in Nature, that a
ighty Oake riseth of an
korne. It is with a Chri-
stian

Mat. 17. 20.

stian as it was with *Christ* who sprang out of the dead stocke of *Iesse*, out of *Davids* family, when it was at the lowest, but grew up higher than the heavens. It is not with the trees of righteousnesse, as it was with the trees of Paradise, which were created all perfect at the first. The seeds of all the creatures in this goodly frame of the world, were hid in the Chaos, in the confused mass at the first, out of which GOD did command all creatures to arise; in the small seeds of plants lye hid both bulk and branches, bud and fruit. In a few principles lye hid all comfortable

Isa. 53. 2.

onclusions of holy truth. ll thoſe glorious fire-orkes of zeale and holi-neſſe in the Saints, had heir beginning from a w ſparkes.

Let us not therefore be iſcouraged at the ſmall eginnings of Grace, but ooke on our ſelves, as *lected to be blameleſſe, and ithout ſpot.* Let us onely ook on our imperfect be-inning, to enforce further ife to perfection, and keepe us in a low con eit. Other wiſe, in caſe of iſcouragement, we muſt nſider our ſelves, as CHRIST doth, who looks us, as ſuch as hee inten-eth to fit for himſelfe. CHRIST valueth us by what

Epheſ. 1.

what we shall bee, and by that we are elected unto. Wee call a little Plant a Tree, because it is growing up to be so. *Who is he that despiseth the day of little things?* Zach. 4. 10 Christ would not have us despise little things.

The glorious Angels disdaine not attendance on little ones: little in their owne eyes, and little in the eyes of the world.

Grace, though little in quantity, yet is much in vigour and worth.

It is CHRIST that raiseth the worth of little and meane places and persons. *Bethlem the least*, and yet not the least; the least in it selfe, not the least in

respect Christ was borne there. The *second Temple* came short of the outward magnificence of the former: yet more glorious than the first, because CHRIST came into it. The Lord of the Temple came into his owne Temple. The pupill of the eye is very little, yet seeth a great part of the heaven at once. A pearle, though little, yet is of much esteeme. Nothing in the world of so good use, as the least dramme of grace.

But grace is not onely little, but mingled with corruption; whereof it is, that a Christian is said to be smoaking flax: whence we see, that *Grace doth not* *Obser.*

waste corruption all at once, but some is left to conflict withall. The purest actions of the purest mẽ need CHRIST to perfume them, and so is his office. When we pray, wee need to pray againe for Christ to pardon the defects of them. See some instances of this smoaking flax. *Moses* at the red Sea being in a great perplexity, and knowing not what to say, or which way to turne him, groaned to GOD: no doubt, this was a great conflict in him. In great distresses *we know not what to pray, but the Spirit makes request with sighes that cannot bee expressed.* Broken hearts can yeeld but broken

Instances.

Rom. 8.

ken prayers.

When *David* was before the King of *Gath*, and diſ-figured himſelfe in an uncomely manner, in that ſmoake there was ſome fire alſo; you may ſee what an excellent Pſalme he makes upon that occaſion. Wherein, upon experience, hee ſaith, *The Lord is neere unto them that are of a contrite ſpirit, I ſaid in my haſte, I am caſt out of thy ſight*, there is *ſmoake*; *Yet thou heardeſt the voyce of my prayer*, there is *fire*. *Maſter, careſt thou not that we periſh?* (cry the Diſciples,) here is ſmoake of infidelity, yet ſo much light of faith, as ſtirred them up to pray to *Chriſt*.

1 Sam. 21.

Pſal. 34. 18.

Pſal. 31. 22. *David.*

Mat. 8.

Mar.9.24 *Lord I beleeve*, there is *light*; But, *help my vnbeliefe*, there is *smoake*.

Ionas cryes, *I am cast out of thy sight*, there is *smoake*; Ionas 2.4. *yet will I looke againe to thy holy Temple*, there is *light*.

Rom.7.24 *O miserable man that I am*, (saith Saint *Paul* upon sense of his corruption;) but yet breakes out into *thankes to God through Iesus Christ our Lord*.

Cant.5,2. *I sleepe* (saith the *Church* in the *Canticles*) *but my heart wakes*. In the seven Churches, which for their light are called *seven golden Candlestickes*, Rev.2. & 3. most of them had much smoake with their light.

The ground of this mixture is, that we carry about

about us a double principle, Grace and Nature. The end of it is eſpecially to preſerve us from thoſe two dangerous Rockes our natures are prone to daſh upon, Security and Pride, and to force us to pitch our reſt on Iuſtification, not Sanctification, which, beſides imperfection, hath ſome foyle.

Our ſpirituall fire, is like our ordinary fire here below, that is, mixt. But fire is moſt pure in its own Element, above: So ſhall all our graces be, when we are where we would bee, in Heaven, which is our proper Element. From this mixture it is that the

Vſe.

people of GOD have so different judgements of themselves, looking sometime at the work of grace sometimes at the remainder of corruption, and when they looke upon that, then they think they have no grace; though they love CHRIST in his ordinances, and children, yet dare not challenge so neere acquaintance as to be his. Even as a Candle in the socket sometimes sheweth its light, and sometimes the shew of light is lost: so sometimes well perswaded they are of themselves, sometimes at a losse.

Doct. Now for the second observation, *Christ will not quench*

quench the smoaking Flax. First, because this sparke is from heaven; it is his owne, it is kindled by his owne spirit. And secondly, it tendeth to the glory of his powerfull grace in his children, that he preserveth light in the middest of darkenesse, a sparke in the middest of the swelling waters of corruption.

There is an especiall blessing in that little spark *When Wine is found in a cluster, one saith, Destroy it not, for there is a blessing in it.* We see how our Saviour CHRIST bore with *Thomas* in his doubting: with the two *disciples* that went to Emaus, who stag-

Esay 65. 8.

Ioh. 20. 27.

Luk. 24. gered, *whether hee came to redeeme Israel or no*: he quenched not that little light in *Peter*, which was Mat. 26. smothered: *Peter* denyed him, but hee denyed not Mat. 8. *Peter, If thou wilt thou canst*, said one poore man in the Gospel: *Lord if thou canst*, said another; both were this smoking flax, neither of both were quenched. If Christ had stood upon his owne greatnesse, hee would have rejected him that came with his [*if*] but CHRIST answers his [*if*] with a gracious and absolute grant, *I will, be thou cleane.* The *woman* that was diseased with an issue, did but *touch*, and with a trembling hand, and but *the*

hemme

hemme of his garment, and yet went away both healed and comforted. In the *seven Churches* wee see hee acknowledgeth and cherisheth any thing that was good in them. Because the Disciples slept of infirmity, being oppressed with griefe, our Saviour CHRIST frameth a comfortable excuse for them, *The spirit is willing, but the flesh is weake.* Rev. 2. & 3. Mat. 26.

If CHRIST should not be mercifull he would misse of his owne ends; *There is mercy with thee that thou maist be feared.* Now all are willing to come under that banner of love which he spreadeth over his. *Therefore to thee shall* Psal. 65.

Esay 57.

all flesh come. Hee useth moderation and care, *lest the spirit should faile before him, and the soules which he hath made.* Christs *heart yearned*, the Text saith, *when hee saw them without meat, lest they should faint:* Much more will hee have regard for the preventing of our spirituall faintings.

Here see the opposite disposition betweene the holy nature of CHRIST, and the impure nature of Man. Man for a little smoake will quench the light: CHRIST ever wee see cherisheth even the least beginnings. How bare hee with the many imperfections of his poore

Weake Christians must be heartned.

Disci-

Diſciples? If he did ſharply checke them, it was in love, and that they might ſhine the brighter. Can we have a better patterne to follow than this of him by whom we hope to bee ſaved? *We that are ſtrong ought to beare with the infirmities of them that are weake.* Rom. 15. 1. *I become all things to all men, that I may winne ſome.* 1 Cor. 9. O that this gaining and winning diſpoſition were more in many! Many (ſo farre as in us lyeth) are loſt for want of incouragement. See how that faithfull father of men, St. *Paul*, labours to catch his Iudge, *I know thou beleeveſt the Prophets*; Acts 26. and then wiſheth all ſaving good, but

not

not bonds; he might have added them too, but hee would not discourage one that made but an offer, he would therefore wish *Agrippa* onely that which was good in Religion. How carefull was our blessed Saviour of little ones that they might not be offended? How doth hee defend his Disciples from malicious imputations of the Pharises? How carefull *not to put new Wine into old vessels*, not to alienate new beginners with the austerities of Religion (as some indiscreetly) O (saith he) they shall have time to fast when I am gone, and strength to fast when the Holy Ghost is come

Mat. 12. and 13.

Mat. 9.

come upon them.

It is not the best way to fall foule presently with yong beginners for some lesser vanities, but shew them a more excellent way; and breed them up in positive grounds, and other things wil be quickly out of credit with thē. It is not amisse to conceale their wants, to excuse some failings, to cōmend their performances, to cherish their towardnesse, to remove all rubs out of their way, to helpe them every way to beare the yoke of Religion with greater ease, to bring thē in love with GOD and his service, lest they distaste it before they know it. For

the

the moſt part we ſee CHRIST planteth in young beginners a love, which we call *the firſt love*, to cary thē through their profeſſion with more delight, and doth not expoſe them to croſſes, before they have gathered ſtrength; as we breed up young plants, and fence them from the weather, untill they bee rooted. Mercy to others ſhould move us to deny our ſelves in our lawfull liberties oftentimes, in caſe of offence of weake ones; it is the *little ones that are offended*. The weakeſt are apteſt to think themſelves deſpiſed, therefore we ſhould be moſt carefull to

give them content.

It were a good strife amongst Christians, one to labour to give no offence, and the other to labour to take none. The best men are severe to themselves, tender over others.

Yet people should not tyre and weare out the patience of others: Nor should the weaker so farre exact moderation from others, as to beare our themselves upon their indulgence, and so to rest in their owne infirmities, with danger to their own soules, and scandall to the Church.

Neither hereupon must they set light by the gifts of God in others, which grace

grace teacheth to honour wheresoever they are found, but know their parts and place, and not enterprise any thing above their measure, which may make both their persons and their case obnoxious to scorne. When blindnesse and boldnesse, ignorance and arrogance, weakenesse and wilfulnesse meet together in one, it renders men odious to God; It maketh men burdensome in society, dangerous in their counsels, troublers of better designes, untractable and uncapable of better direction, miserable in the issue, Where CHRIST sheweth his gracious power in

weak

weakeneſſe, he doth it by letting men underſtand themſelves ſo farre as to breed humility, and magnifying of GOD s love to ſuch as they are: hee doth it as a preſervative againſt diſcouragements from weakneſſe, ſeeing it bringeth men into a leſſe diſtance frō grace (as being an advantage to poverty of ſpirit) then greatneſſe of condition and parts, which yeeld to corrupt nature fewell for pride. Chriſt refuſeth none for weakneſſe of parts, that none ſhould be diſcouraged, accepteth of none for greatnes, that none ſhould bee lifted up with that which is of ſo little reckoning

ning with GOD. It is no great matter how dull the scholler be when CHRIST taketh upon him to be the Teacher: who as he prescribeth what to understand, so he giveth understanding it selfe even to the simplest.

The Church suffereth much from weake ones, therefore wee may challenge liberty to deale with them, as mildely, so oftentimes directly. The scope of true love, is to make the party better, which by concealment oftentimes is hindred: with some a spirit of meeknesse prevaileth most, but with some a rod. Some must be *pulled out of the fire* with vio-

lence, and they will *bleſs God for us in the day of their viſitation.* Mat. 23:
Wee ſee our Saviour multiplies woe upon woe, when hee was to deale with hard-hearted Hypocrites; For Hypocrites doe neede ſtronger conviction than groſſe ſinners, becauſe their will is naught, and thereupon uſually their converſion is violent. An hard knot muſt have an anſwerable wedge, elſe in a cruell pitie wee betray their ſoules. A ſharpe reproofe ſomtimes is a precious pearle, and *a ſweet balme.* The wounds of ſecure ſinners will not be healed with ſweet words. The Holy Ghoſt came as well

well in *fiery tongues*, as in the likenesse of a *Dove*, and the same Holy Spirit will vouchsafe a spirit of prudence and discretion, (which is the salt to season all our words & actions.) And such wisedome will teach us *to speake a word in season*, both to the weary, and likewise to the secure soule. And indeed he had need have *the tongue of the learned* that shall either raise up, or cast downe: But in this place I speake of mildnes towards those that are weake, and are sensible of it: These wee must bring on gently, and *drive softly*, as *Iacob* did his Cattell, according to the pace, and as his children were

Esay 50.4

Gen. 33. 14.

were able to endure.

Weake Chriſtians are like glaſſes which are hurt with the leaſt violent uſage, otherwiſe if gently handled will continue a long time. *This honour* of gentle uſe wee are to *give to the weaker veſſels*, by which we ſhall both preſerve them, and likewiſe make them uſefull to the Church and our ſelves.

In uncleane bodies if all ill humours be purged out, you ſhall purge life and all away. Therefore though GOD ſaith, that *he will fine them as ſilver is fined.* Yet *Eſay* 48.10. he ſaid, *He hath fined them, but not as ſilver*, that is, ſo exactly as that no droſſe remaineth Zac.13.9.

maineth, for hee hath respect to our weaknesse. Perfect refining is for another world, for the world of the *soules of perfect men.*

Vse for Ministers.

Divines had need to take heede therefore how they deale with these in divers particulars: as first, let them be carefull they straine not things too hie, making those, general and necessary evidences of grace, which agree not to the experience of many a good Christian, and lay salvation and damnation upon those things that are not fit to beare so great a waight, whereupon men are groundlesly cast down lower by them, than they can haſtily be raised up a-

gaine

gaine by themſelves or o-
thers. The Ambaſſadors
of ſo gentle a Saviour
ſhould not be over ma-
ſterly, ſetting up them-
ſelves in the hearts of peo-
ple, where CHRIST alone
ſhould ſit as in his owne
Temple. Too much re
ſpect to man was one of
the in-lets of Popery; Let
a man account of us as of
the Miniſters of CHRIST, 1 Cor. 4. 1.
neither more nor leſſe, juſt
ſo much. How careſull
was Saint *Paul* in caſes of
conſcience not to lay a
ſnare upon any weak con-
ſcience!

They ſhould take heed
likewiſe that they hide
not their meaning in dark
ſpeeches, ſpeaking in the
clouds.

clouds. Truth feareth nothing so much as concealment, and desireth nothing so much as cleerely to bee laid open to the view of all: When it is most naked, it is most lovely and powerfull.

Our blessed Saviour as he tooke our nature upon him, so he took upon him our familiar manner of speech, which was part of his voluntary abasement. St. *Paul* was a profound man, yet became as a *nurse* to the weaker sort.

1 Thes. 2. 7.

That spirit of mercy that was in CHRIST should move his servants to bee content to abase themselves for the good of the meanest. What made

made the *Kingdome of heaven ſuffer violence* after *Iohn the Baptiſts* time, but that comfortable truths were with that plainnes & evidence laid open, that the people were ſo affected with thē, as they offred a holy violence to them? Mat. 11. 22.

CHRIST choſe thoſe to preach mercy, which had felt moſt mercy, as S. *Peter*, and S. *Paul*: that they might bee examples of what they taught. Saint *Paul became all things to all men*, ſtooping unto them for their good: CHRIST came downe from Heaven and emptied himſelfe of Majeſty in tender love to ſoules: ſhall not we come downe from 1 Cor. 9. 2.

our high conceits, to doe any poore ſoule good: ſhall man be proud, after GOD hath beene humble? Wee ſee the Miniſters of Satan turne themſelves into all ſhapes to *make Proſelytes*. A Ieſuite will be every man. Wee ſee ambitious men ſtudy accommodation of themſelves to the humours of thoſe by whom they hope to raiſe themſelves: and ſhall not wee ſtudy application of our ſelves to CHRIST, by whom we hope to be advanced; nay, are already ſitting with him in heavenly places? After wee are gained to CHRIST our ſelves, we ſhould labour to gaine o-

thers

thers to CHRIST. Holy Ambition and Covetouſneſſe will move us to put upon our ſelves the diſpoſition of CHRIST; but we muſt put off our ſelvs firſt.

Wee ſhould not thirdly racke their wits with curious or *doubtfull diſputes*, for ſo we ſhall diſtract and tire them, and give occaſion to make them caſt off the care of all. That age of the church which was moſt fertile in nice queſtions, was moſt barren in Religion: For it makes people thinke Religion to bee onely a matter of wit, in tying and untying of knots; the braines of men given that wayes are hotter uſually than

3 Doubtfull diſputes. Rom. 14. 1

A Caveat.

their hearts. Yet notwithſtanding, when we are caſt into times and places wherein doubts are raiſed about maine points, here people ought to labour to be eſtabliſhed. GOD ſuffereth queſtions oftentimes to ariſe for tryall of our love, and exerciſe of our parts. Nothing is ſo certaine as that which is certain after doubts. Shaking ſettles and rootes. In a contentious age, it is a witty thing to be a Chriſtian, and to know what to pitch their ſoules upon: It is an office of love here to take away the ſtones, and to ſmooth the way to Heaven. Therefore wee muſt take heede that under

Nil tam certum quàm quod ex dubio certum.

der pretence of avoydanee of diſputes, we do not ſuffer an adverſe party to get ground upon the truth: For thus may we eaſily betray both the truth of GOD, and ſoules of men.

4 Auſterity.

And likewiſe thoſe are failing, that by overmuch auſterity drive back troubled ſoules from having comfort by them, for by this cariage many ſmother their temptations, and burne inwardly, becauſe they have none, into whoſe boſome they may vent their griefe, and eaſe their ſoules.

Wee muſt neither *bind* where GOD looſeth, nor *looſe* where God bindeth, nor *open* where God ſhut-

teth, nor *ſhut* where GOD openeth; the right uſe of the Keyes is alwayes ſucceſſefull. In perſonall application there muſt be great heed taken: for a man may be a falſe Prophet, and yet ſpeake the truth, if it be not a truth to the perſon to whom he ſpeaketh: if he *grieve thoſe whom God hath not grieved*, by unſeaſonable truths, or by cōforts in an il way, the hearts of the wicked may be ſtrengthned. One mans meat, may be anothers bane.

If we looke to the generall temper of theſe times, rouzing and waking Scriptures are fitteſt: yet there be many broken

ſpirits

ſpirits need ſoft and oyly words. Even in the worſt time the Prophets mingled ſweet comfort for the *hidden remnant* of faithfull people. GOD hath *comfort, Comfort ye my people*, as well as *Lift up thy voyce as a Trumpet*. Iſay 40. 1, 2.

And here likewiſe there needs a caveat. Mercie doth not robbe us of our right judgement, as that we ſhould take ſmoaking firebrands for ſmoaking flax: none will claime mercy more of others, than thoſe whoſe portion is due ſeverity. This example doth not countenance luke-warmneſſe, nor too much indulgence to thoſe that need quicke- A Caveat.

ning. Cold diſeaſes muſt have hot remedies. It made for the juſt commendatiõs of the Church of *Epheſus, that it could not beare them which are evill.* We ſhould ſo beare with others, as wee diſcover withall a diſlike of evill. Our Saviour CHRIST would not forbeare ſharp reproofe, where he ſaw dangerous infirmities, in his moſt beloved Diſciples. It bringeth under a curſe *to doe the worke of the Lord negligently:* Even where it is a worke of juſt ſeverity: As when it is ſheathing the ſword in the bowels of the enemie. And thoſe whom we ſuffer to be betraied by their worſt-

Rev. 2. 2.

worſt enemies, their ſins, will have juſt cauſe to curſe us another day.

It is hard to preſerve juſt bounds of mercy and ſeverity, without a ſpirit above our owne: which we ought to deſire to bee led withall, in all things. That *wiſedome which dwelleth with prudence* will guide us in theſe particulars, without which, vertue is not vertue, truth not truth: the rule and the caſe muſt bee laid together: for if there be not a narrow in-ſight, ſeeming likeneſs in conditions will be the breeder of errours in our opinions of them. Thoſe fiery, tempeſtuous, and deſtructive ſpirits in Pro. 8. 12.

Popery, that seeke to promote their Religion by cruelty, shew that they are strangers to that wisedome which is from above, which maketh men gentle, peaceable, and ready to shew that mercy they have felt before, themselves. It is a way of prevailing, as agreeable to CHRIST, so likewise to mans nature, to prevaile by some forbearance and moderation.

And yet oft we see a false spirit in those that call for moderation, it is but to carry their owne projects with the greater strength, and if they prove of the prevailing hand, they will hardly shew that mo-

moderation to others, they now call for from others. And there is a proud kind of moderation likewiſe, when men will take upon thē to cenſure both parties, as if they were wiſer than both, though if the ſpirit be right, a looker on may ſee more than thoſe that are in conflict.

2 For the Church in cenſures.

So in the cenſures of the Church, it is more ſutable to the Spirit of CHRIST, to incline to the milder part; and not to kill a Flye on the forehead with a beetle; nor ſhut men out of Heaven, for a trifle. The very ſnuffers of the tabernacle were made of pure gold, to ſhew the purity of thoſe cenſures, where-

As *Pariſien.*

whereby the light of the Church is kept bright. That power that is given to the Church, is given for edification, not deſtruction. How careſull was Saint *Paul* that the *inceſtuous Corinthian* repenting, ſhould not be ſwallowed up with too much griefe.

3 For civill Magiſtrates.

As for civill Magiſtrates, they for civill exigences and reaſons of State, muſt let the Law have its courſe: yet thus farre they ſhould imitate this milde King, as not to mingle bitterneſſe and paſſion with authority derived from GOD. Authority is a beaue of GODS Majeſtie, and prevaileth moſt

moſt where there is leaſt mixture of that which is mans. It requireth more than ordinary wiſedome to manage it aright. This ſtring muſt not be too much ſtrained up, nor too much let looſe. Iuſtice is an harmonicall thing. Herbs hot or cold beyond a certaine degree kill. We ſee even contrary Elements preſerved in one body by a wiſe contemperation. Iuſtice in rigour is oft extreme injuſtice, where ſome conſiderable circumſtances ſhould incline to moderation; and the reckoning will be eaſier for bending rather to moderation, than rigor.

Inſolent cariage toward miſerable

miſerable perſons, if humbled, is unſeemely in any who looke for mercy themſelves. Miſery ſhould be a Loadſtone of mercy, not a footſtoole for Pride to trample on.

Sometimes it falleth out that thoſe that are under the government of others are moſt injurious by waywardneſſe & harſh cenſures, herein diſparaging and diſcouraging the endeavours of Superiours for publike good. In ſo great weakneſſe of mans nature, and eſpecially in this crazie age of the world, we ought to take in good part any moderate happineſſe we injoy by government; and not be

be altogether as a nayle in the wound, exasperating things by misconstruction. Here, Love should have a mantle to cast upon lesser errours of those above us. Oft-times the poore man is the oppressor by unjust clamours: we should labour to give the best interpretation to the actions of Governours, that the nature of the actions will possibly beare.

4 For private Christians.

In the last place, there is some thing for private Christians, even for all of us in our common relations, to take notice of: we are *debtors* to the weake in many things. 1 Let us be watchfull in the use of our liberty, and labour to be in-

Evill examples.

inoffensive in our cariage, that our example *compell them not.* There is a commanding force in an example, as *Peter*, *Gal.* 2. Looseneſſe of life is cruelty to our ſelves, and to the ſoules of others; though we cannot keepe them frō periſhing, which will periſh, in regard of the event; yet if we doe that which is apt of it ſelfe to deſtroy the ſoules of others, their ruine is imputable to us.

Slandering.

2 Let men take heede of taking up Satans office, in depraving the good actions of others, as he did *Iobs*, *Doth he ſerve God for nought?* or ſlandering their perſons, judging of

of them according to the wickednes that is in their owne hearts. The Devill getteth more by ſuch diſcouragements, and theſe reproaches, that are caſt upon religion, than by fire and faggot. Theſe (as unſeaſonable froſts) nip all gracious offers in the bud, and as much as in them lyeth, with *Herod* labour to *kill* Chriſt in yong profeſſors. A Chriſtian is a hallowed and a ſacred thing, CHRISTS *Temple, and hee that deſtroyeth his Temple, him will* CHRIST *deſtroy.*

Cenſuring and Iudging.

3 Amongſt the things that are to be taken heed of, there is amongſt private Chriſtians a bolde uſur-

usurpation of censure towards others, not considering their temptations. Some will unchurch and unbrother in a passion. But distempers doe not alter true relatiõs, though the childe in a fit should disclaime the mother, yet the mother will not disclaime the childe.

1 For the use of indifferent things.

There is therefore in these judging times good ground of S. *Iames* his Caveat, that there should not *be too many masters*; that we should not smite one another, by hasty censures especially in things of an indifferent nature: some things are as the minde of him is, that doth them, or doth them not; for both may

may be unto the Lord.

A holy ayme in things of a middle nature, makes the judgements of men, although ſeemingly contrary, yet not ſo much blameable. CHRIST, for the good aimes he ſeeth in us, over-looketh any ill in them, ſo farre as not to lay it to our charge.

Men muſt not bee too curious in prying into the weakneſſes of others; wee ſhould labor rather to ſee what they have that is *for Eternitie*, to incline our heart to love them, then into that weakneſſe which the Spirit of God will *in time* conſume, to eſtrange us: ſome thinke it ſtrength of grace to endure nothing

2 For weakneſſes. *Nemo curioſus qui non malevolus.*

thing in the weaker, whereas the strongest are readiest to beare with the infirmities of the weake.

Where most holinesse is, there is most moderation, where it may be without prejudice of piety to God and the good of others: we see in CHRIST a marvellous temper of absolute holinesse, with great moderation in this Text. What had become of our salvation, if hee had stood upon termes, & not stooped thus low, unto us. We need not affect to bee more holy than *Christ*, it is no flatterie to doe as hee doth, so it be to edification.

The Holy Ghost is content

tent to dwell in ſmoakie offenſive ſoules, Oh that, that ſpirit would breathe into our ſpirits the like mercifull diſpoſition! We indure the bitterneſſe of Wormewood, and other diſtaſtfull plants, & herbs, onely becauſe wee have ſome experience of ſome wholſome quality in thē; and why ſhould we reject men of uſefull parts, and graces, onely for ſome harſhneſſe of diſpoſition, which as it is offenſive to us, ſo grieveth themſelves?

Grace whilſt wee live here is in ſoules, which as they are unperfectly renewed, ſo they dwell in bodies ſubject to ſeverall humors

humours, which will incline the soule sometimes to excesse in one passion, sometimes to excesse in another.

Bucer was a deepe and a moderate Divine; Vpon long experience resolved to refuse none in whom hee saw (*aliquid Christi*) something of Christ.

The best Christians in this state of imperfection are like Gold that is a little too light, which needs some graines of allowance to make it passe. You must grant the best their allowance. We must supply out of our love & mercy, that wch we see wanting in the.

The Church of Christ is a common Hospitall, wherein

wherein all are in ſome meaſure ſicke of ſome ſpirituall diſeaſe or other; that we ſhould all have ground of exerciſing mutually the ſpirit of wiſedome and meekneſſe.

How to attaine a right ſpirit to deal with infirmities.

This that wee may the better doe, let us put upon our ſelves the Spirit of CHRIST: The Spirit of GOD carrieth a majeſty with it. Corruption will hardly yeeld to corruption in another. Pride is intolerable to pride. The *Weapons* of this Warfare muſt *not* bee *carnall*. The great Apoſtles would not ſet upon the worke of the Miniſterie, untill they were cloathed, as it were with power from on high.

1

Luke 24. 49.

The

Aug. in 6. Gal. Nil sic spiritualem virum indicat quam alieni peccati tractatio.

The Spirit will only work with his owne tooles. And we should thinke what affection Christ would cary to the party in this case. That great Physitian, as he had a quicke eye, and a healing tongue, so had hee a gentle hand, and a tender heart.

2 And secondly, put upon us the condition of him, whom wee deale withall: we are, or have beene, or may be such: make the case our owne, and withall consider in what neere relation a Christian standeth unto us, even as a brother, a fellow-member, heire of the same salvation. And therefore let us take upon our selves, a tender

tender care of them every way: and eſpecially in cheriſhing the peace of their conſciences. Conſcience is a tender and delicate thing, and ſo muſt be uſed. It is like a locke, if the wards be troubled, it will be troubleſome to open.

Nil magis ad miſericordiam inclinat quam propriy periculi cogitatio. Aug.

Vſe 2. For triall.

For tryall, to let us ſee whether wee be this ſmoking Flax, which CHRIST will not quench. In this Tryall remember theſe 1 Rules. 2 Signes.

Rules how to examine our ſelves.

1 We muſt have two eyes, one to ſee imperfections in our ſelves and others; the other to ſee what is good. *I am blacke*, ſaith the Church, *but yet comely*. Thoſe ever want comfort that are much in

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quarrelling with themselves, and though their infirmities are prone to feede upon such bitter things, as will most nourish that distemper they are sicke of. These delight to be looking on the dark side of the cloud onely.

2 2 Wee must not judge of our selves alwayes according to present feeling: for in temptations we shall see nothing but smoake of distrustfull thoughts. Fire may be raked up in the ashes, thogh not seene; life in the winter is hid in the root.

3 3 Take heed of false reasoning; as because our fire doth not blaze out, as others, therefore we have

no fire at all, and by falſe concluſions come to ſinne againſt the Commandement in *bearing falſe witneſſe* againſt our ſelves. The Prodigall would not ſay hee was no ſonne, but that he was not worthy to be *called a ſonne*. Wee must neither truſt to falſe evidence, nor deny true; for ſo wee ſhould diſhonour the worke of Gods Spirit in us, and loſe the helpe of that evidence which would cheriſh our love to Chriſt, and arme us againſt Satans diſcouragements. Some are ſo faulty this way, as if they had beene hyred by Satan the *Accuſer of the Brethren*, to plead for him, Luke 15.

in accusing themselves.

4 Know (for a ground of this) that in the Covenant of Grace, GOD requires the truth of Grace, not any certaine measure, and a sparke of fire is fire as well as the whole Element. Therefore wee must look to Grace in the spark as well as in the flame. All have not the like *strong*, yet the like *precious Faith*, wherby they lay hold, and put on the perfect righteousnes of Christ. A weake hand may receive a rich Iewell; a few grapes will shew that the Plant is a Vine, and not a Thorne. It is one thing to be wanting in Grace, and another thing to want Grace altogether

gether. GOD knoweth wee have nothing of our ſelves, therefore in the Covenant of Grace he requireth no more then hee giveth, and giveth what he requireth, and accepteth what he giveth; *He that hath not a Lambe, may bring a paire of Turtle Doves.* What is the Goſpell it ſelfe but a merciſull moderation, in which Chriſts obedience is eſteemed ours, and our ſinnes layd upon him; and wherein GOD of a Iudge becommeth a Father pardoning our ſinnes, and accepting our obedience though feeble and blemiſhed? We are now brought to heaven under the Cove-

nant of Grace, by a way of love and mercy.

It will prove a speciall helpe, to know distinctly the difference betweene the *Covenant of workes*, and the *Covenant of Grace*; betweene *Moses* and *Christ*: *Moses* without all mercy *breaketh all bruised Reedes*, and *quencheth all smoaking Flax*. For the Law requireth, 1 personall, 2 perpetuall, 3 perfect obedience, 4 and from a perfect heart; and that under a most terrible curse, and giveth no strength, a severe Taske-master, like *Pharaohs*, requireth the whole tale, and yet giveth no straw. CHRIST commeth with blessing after

Gospel & Law, how they differ.

after bleſſing, even upon thoſe whom *Moſes* had curſed, and with healing Balme for thoſe wounds which *Moſes* had made.

The ſame duties are required in both Covenants; as *to love the Lord with all our hearts, with all our ſoules, &c.* In this Covenant of works, this muſt be taken in the rigor: but under the Covenant of Grace, as it is a ſincere endeavour proportionable to grace received: and ſo it muſt be underſtood of *Ioſias*, and others, when it is ſaid, they *loved God with all their hearts, &c.* It muſt have an Evangelicall mitygation.

The Law is ſweetned

by the Gospell, and becommeth delightfull to
Rom. 7. *the inner man.* Vnder this gracious Covenant sinceritie is perfection. This is the *Death in the pot* in the Romane Religion, that they confound two Covenants: and it deads the cõfort of drooping ones, that they cannot distinguish them. And thus they suffer themselves to bee *held under bondage*, when CHRIST hath set them free; and stay themselves *in the prison*, when Christ hath set open the doores before them.

5 Grace sometimes is so little, as is undiscernable to us: the Spirit sometimes hath secret operations

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ons in us, which we know not for the preſent; but Chriſt knoweth. Sometimes in bitternes of temptation, when the Spirit ſtruggles with ſenſe of Gods anger, wee are apt to thinke GOD an enemy; and a troubled ſoule is like troubled waters, wee can ſee nothing in it; and ſo farre as it is not cleanſed, it wil caſt up mire and dirt. It is full of objections againſt it ſelfe, yet for the moſt part we may diſcern ſomething of this hidden life, and of theſe ſmothered ſparkes.

In a gloomy day there is ſo much light whereby wee may know it to bee day, and not night: ſo

there is ſomething in a Chriſtian under a cloud, whereby hee may be diſcerned to be a true Beleever, and not an hypocrite. There is no meere darkeneſſe in the ſtate of grace, but ſome beame of light, whereby the *Kingdome of darkeneſſe* wholly prevaileth not.

2 Particular Signes to know if we be ſmoaking Flax.

Theſe things premiſed let us know for a tryall.

1. Firſt, if there bee any holy fire in us, it is kindled from heaven by the *Father of lights*, who *commanded light to ſhine out of darkneſſe*. As it is kindled in the uſe of meanes, ſo it is fed. The light in us, and the light in the Word ſpring one from the other, and

and both from one Holy Spirit: and therfore those that regard not the word, it is because there *is no light in them.* Heavenly Truthes must have a Heavenly Light to discerne them. Naturall men see Heavenly things, but not in their own proper light, but by an inferiour light, GOD in every converted man putteth a light into the eye of his soule, proportionable to the light of truthes revealed unto them. A carnall eye will never see spirituall things.

Secondly, the least divine light hath heat with it in some measure: Light in the understanding breedeth heate of love in the affe-

Claritas in intellectu parit ardorem in affectu.

affections. In what measure the sanctified understanding seeth a thing to be true, or good, in that measure the will imbraces it. Weake light breedes weake inclinations: a strõg light, strong inclinations. A little spirituall light is of strength enough to answer strong objections of flesh and blood; and to looke thorow all earthly allurements, and all opposing hinderances, presenting them as far inferiour to those heavenly objects it eyeth.

All light that is not spirituall, because it wanteth the strength of sanctifying grace, it yeeldeth to every little temptation, especially

cially when it is fitted and ſuted to perſonall inclinations. This is the reaſon why Chriſtians that have light little for quantitie, but yet heavenly for quality, hold out, when men of larger apprehenſions ſinke.

This prevailing of light in the ſoule, is, becauſe together with the ſpirit of Illumination, there goeth (in the godly) *a ſpirit of power*, to ſubdue the heart to truth revealed, and to put a taſte and reliſh into the will, ſutable to the ſweetnes of the truths, elſe a meere naturall Will, will riſe againſt ſupernaturall truths, as having an antipathy and enmity againſt

gainſt them. In the godly, holy truths are conveyed by way of a taſte, gracious men have a ſpirituall palat as well as a ſpirituall eye. Grace altereth the reliſh.

3 Thirdly, where this heavenly light is kindled, it directeth in the right way. For it is given for that uſe, to ſhew us the beſt way, and to guide in the particular paſſages of life: if otherwiſe, it is but common light, given onely for the good of others. Some have light of knowledge, yet follow not that light, but are guided by carnall reaſon and policy: ſuch as the *Prophet* ſpeaks of, *All you that kindle a*

Iſa. 50. 11.

fire,

fire, walke in the light of your owne fire, and in the ſparkes that you have kindled, but this you ſhall have of mine hand, yee ſhall lie downe in ſorrow. GOD delights to confound carnall wiſedome, as enmity to him, and robbing him of his prerogative, who is God onely wiſe. We muſt therefore walke by his light, and not the blaze of our owne fire. *God muſt light our candle, Pſal.* 18.28 or elſe we are like to *abide in darkneſſe.* Thoſe ſparks that are not kindled from heaven, are not ſtrong enough to keepe us from lying downe in ſorrow, though they make a greater blaze and ſhew than the

the light from above, as mad men doe greater things then sober, but by a false strength: so the excesse of these mens joy ariseth from a false light, *The candle of the wicked shall be put out.*

The light that some men have, it is like lightening, which after a sudden flash leaveth thē more in darknesse. They can love the light as it shines, but hate it as it discovers, and directs. A little holy light will inable to keepe the word, and not to betray Religion, & deny Christs name, as CHRIST speaketh of the Church of *Philadelphia. Rev.*3.8.

Fourthly, where this fire

fire is, it will ſever things of divers natures, & ſhew a difference betweene things, as gold and droſſe. It will ſever betweene fleſh and ſpirit, and ſhew that this is of Nature, this of Grace. All is not ill in a bad action, or good in a good action. There is gold in oare, which GOD and his Spirit in us can diſtinguiſh. A carnall mans hart is like a dungeon, wherein is nothing to be ſeene but horrour & confuſion: this light maketh us judicious, and humble, upon clearer ſight of Gods puritie, & our owne uncleanneſſe: & maketh us able to diſcerne of the worke of the Spirit in another.

Fiſtly,

Fiftly, so farre as a man is spirituall, so far is light delightfull unto him, as willing to see any thing amisse, that he may reform, and any further service discovered that hee may performe: because he truly hateth ill and loveth good: if he goeth against light discovered; he will soone bee reclaimed, because light hath a friendly party within him. Whereupon, at a little sight of his errour, hee is soone counsellable, as *David* in his intendment to kill *Nabal*, and *blesseth GOD* afterwards when hee is stopped in an ill way.

In a carnal man the light breaks

breakes in upon him, but he labours to ſhut the paſſages, he hath no delight to come to the light. It is impoſſible before the ſpirit of grace hath ſubdued the heart, but that it ſhold ſin againſt the light, either by reſiſting of it, or keeping it priſoner under baſe luſts, and burying it as it were in the earth; or perverting of it, and ſo making it an agent and factor for the fleſh, in ſearching out arguments to pleade for it, or abuſing that little meaſure of light they have, to keepe out a greater, higher, and more heavenly light, & ſo at length make that light they have, a miſleading guide to ut-

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ter darkneſſe. And the reaſon is that it hath no friend within, the ſoule is in a contrary frame, and light alwayes hindreth that ſinfull peace that men are willing to ſpeake to themſelves: whence wee ſee it oft inrage men the more, as the Sunne in the Spring breedeth aguiſh diſtempers, becauſe it ſtirreth humours, and doth not waſt them. There is nothing in the world more unquiet, than the heart of a wicked man, that ſitteth under meanes of knowledge, untill like a thiefe he hath put out the candle that he may ſinne with the leſſe check. Spirituall light is diſtinct, it ſeeth ſpi-

ſpirituall good, with application to our ſelves; but common light is confuſed, and lets ſinne lye quiet. Where fire is in any degree, it will fight againſt the contrarie matter: GOD hath put irreconciliable hatred betweene *light* and *darkneſſe* at firſt, ſo betwene good and ill, *fleſh and ſpirit*. Grace will never joyne with ſin, no more than fire with water. Fire will mingle with no contrary, but preſerveth its owne purity, and is never corrupted as other Elements are. Therefore thoſe that plead and plot for liberties of the fleſh, ſhew themſelves ſtrangers from the life of God. 9

God. Upon this strife gracious men oft complaine that they have no grace, but they contradict themselves in their complaints: as if a man that seeth, should complaine he cannot see, or complaine that he is a sleepe, when the very complaint springing from a displeasure against sinne, sheweth that there is something in him opposite to sinne. Can a dead man complaine? Some things, though bad in themselves, yet discover good; as smoake discovers some fire. Breaking out in the body shewes strength of Nature. Some infirmities discover more good than some seeming beautifull

tifull actions; exceſſe of paſſion in oppoſing evill, (though not to be juſtified) yet ſheweth a better ſpirit than a calme temper, where there is juſt cauſe of being moved. Better it is, that the water ſhould run ſomething muddily, than not at all. *Iob* had more grace in his diſtempers, thā his friends in their ſeeming wiſe carriage. Actions ſoyled with ſome weakneſſes, are more accepted than complementall performances.

Fire, where it is in the leaſt meaſure, is in ſome degree active; ſo the leaſt meaſure of grace is working, as ſpringing from the Spirit of GOD, which

which from the working nature of it, is compared to fire. Nay, in ſinnes, when there ſeemeth nothing active, but corruption, yet there is a contrary principle, which breaks the force of Sinne, ſo that it is not *out of meaſure ſinfull*, as in thoſe that are carnall.

8 Fire maketh metalls plyable and malliable, ſo doth Grace, where it is begunne, it worketh the heart to be plyable and ready for all good impreſſions. Vntractable ſpirits ſhew that they are not ſo much as ſmoaking flax.

9 Fire turneth all, as much as it can, to fire; ſo grace

grace laboureth to breed the like Impreſſion in others, and make as many good as it can: grace likewiſe maketh a gracious uſe even of naturall and civill things, and doth ſpiritualize them: what another mā doth only civilly, a gracious man will doe holily. Whether hee eateth or drinketh, or whatſoever he doth, he doth all to the glory of GOD, making every thing ſerviceable to the laſt end.

Sparkes by nature flye upwards: ſo the ſpirit of Grace carrieth the ſoule Heaven-ward, and ſetteth before us holy and heavenly aimes: as it was kindled from heaven, ſo it ca-

ries us backe to heaven. The part followeth the whole: Fire mounteth upward, so every sparke to its owne element. Where the aime and bent of the soule is God-wards, there is grace, though opposed. The least measure of it is holy desires springing from Faith and Love, for we cānot desire any thing which we doe not beleeve first to bee, and the desire of it issues from love. Hence desires are counted a part of the thing desired in some measure, but then they must be, First: constant, for constancy shewes that they are supernaturally naturall, and not inforced: Secondly, they

Desires how ordered.

they muſt be caried to ſpirituall things, as to beleeve, to love GOD, &c. not out of a ſpeciall exigent, becauſe if now they had grace, they think they might eſcape ſome danger, but as a loving heart is carried to the thing loved for ſome excellency in it ſelfe: And thirdly, with deſire there is griefe when it is hindred, which ſtirres up to prayer: *Oh that my wayes were ſo directed, that I might keepe thy Statutes. O miſerable man that I am, who ſhall deliver? &c.* Fourthly, deſires put us onward ſtill, O that I might ſerve GOD with more liberty; O that I were more free from

Pſal. 119. 5.

Rom. 7. 24

these offensive, unsavory noysome lusts.

Fire worketh it selfe (if it hath any matter to feed on) into a larger compass, and mounteth higher and higher, and the higher it riseth, the purer is the flame: So where true grace is, it groweth in measure and purity. Smoking Flax will grow to a flame; and as it increaseth, so it worketh out the contrary, and refineth it selfe more & more. Therfore it argueth a false hart to set our selves a measure in grace, and to rest in beginnings; alledging, that CHRIST will not quench the smoaking Flax. But this mercifull disposition in

Ignis quo magis lucet, eo minus fumat.

in CHRIST is joyned with perfect holineſſe, ſhewed in perfect hatred to ſinne: for rather than ſin ſhould not have its deſerved puniſhment, himſelfe became a ſacrifice for ſinne, wherein his Fathers holineſſe and his own moſt of all ſhined. And beſides this, in the worke of ſanctification, though he favours his worke in us, yet favours he not ſin in us; for he will never take his hand from his worke, untill hee hath taken away ſin even in its very being from our natures: the ſame Spirit that purified that bleſſed maſſe whereof hee was made, cleanſeth us by degrees to bee ſutable to ſo

holy a Head, and frameth the judgement and affection of all to whom hee sheweth mercy, to concur with his owne, in labouring to further his ends, in abolishing of sinne out of our nature.

Vse. From the meditation of these rules and signes, much comfort may bee brought into the soules of the weakest; which that it may be in the more aboundance, let mee adde something for the helping them over some few ordinary objections, and secret thoughts against themselves, which getting within the heart, oftentimes keepe them under.

Some thinke they have no

no faith at all, becauſe they have no full aſſurance; when as the faireſt fire that can bee will have ſome ſmoake. The beſt actions will ſmell of the ſmoak. The morter wherin Garlicke hath beene ſtamped will alwayes ſmell of it: So all our actions will ſavour ſomething of the old man.

In weakneſſe of body ſome thinke grace dyeth, becauſe their performances are feeble, their ſpirits being the inſtruments of their ſoules actions, being waſted; not conſidering that GOD regards thoſe hidden ſighes of thoſe that want abilities to expreſſe them outwardly;

he that pronounceth them blessed that consider the poore, will have a mercifull consideration of such himselfe.

Velim servari Domini, sed cogitationes non patiuntur.

Some againe are haunted with hideous representations to their fantasies, and with vile and unworthy thoughts of God, of CHRIST, of the Word, &c. which as busie flies disquiet and molest their peace; these are cast in like wilde fire by Satan, as may be discerned by the 1 strangenesse, 2 strength and violence, 3 horriblenesse of them even unto nature corrupt. A pious soule is no more guilty of them, than *Benjamin* of *Iosephs* cup put into his sack.

Amongst

Amongſt other helps prescribed by godly Writers, (as abomination of them, and diverſion from them to other things, &c.) let this be one, to complaine unto CHRIST againſt them, and to flye under the wings of his protection, and to deſire him to take our part againſt his and our enemie. Shall every ſinne and blaſphemy of man be forgiven, and not theſe blaſphemous thoughts, which have the Devill for their father, When CHRIST himſelfe was therefore moleſted in this kinde, that hee might ſuccour all poore ſoules in the like caſe?

But

Why Satan doth sooner prevaile over us, than hee could over Christ

But there is a difference betwixt Christ and us in this case, by reason that Satan had nothing of his owne in Christ, his suggestions left no impression at all in his holy nature, but (as sparkes falling into the sea) were presently quenched. Satans temptations of Christ were only suggestions on Satans part, and apprehensions of the vilenesse of them on CHRISTS part; to apprehend ill suggested by another, is not ill, it was Christs grievance, but Satans sin; but thus he yeelded himselfe to be tempted, that hee might both pity us in our conflicts, and traine us up to manage

nage our ſpirituall weapons as he did. CHRIST could have overcome him by power, but hee did it by argument; But when Sathan commeth to us, hee findeth ſomething of his owne in us which holdeth correſpondency and hath intelligence with him, there is that enmity in our nature to God and goodneſſe in ſome degree, that is, in Satan himſelfe; wherupon his temptations faſten for the moſt part ſome taint upon us. And if there wanted a Devill to ſuggeſt, yet ſinfull thoughts would ariſe from within us; though none were caſt in from without, wee have

Morosa cogitatio.

have a mint of them within. These thoughts if the soule dwell on them so long as to sucke and draw from, and by them any sinfull delight, then they leave a more heavy guilt vpon the soule, and hinder our sweet communion with God, and interrupt our peace, and put a contrary relish into the soule, disposing of it to greater sins. All scandalous breakings out are but thoghts at the first. Ill thoughts are as little theeves, which creeping in at the window open the doore to greater; thoughts are seeds of actions. These, especially when they are helped forward

ward by Sathan, make the life of many good Chriſtians almoſt a Martyrdome. In this caſe it is an unſound comfort that ſome miniſter, That ill thoughts ariſe from nature, and what is naturall is excuſable; but we muſt know; that nature as it came out of Gods hands at the firſt, had no ſuch riſings out of it: the ſoule as inſpired of God, had no ſuch unſavory breathings; but ſince that by ſinne it betrayed it ſelfe, it is in ſome ſort naturall to it to forge ſinfull imaginations: and to be a furnace of ſuch ſparkes; and this is an aggravation of the ſinfulneſs of natural corruption, that it

Evill thoughts their original, and how expelled.

it is so deeply rooted, and so generally spread in our nature.

It furthereth humiliation, to know the whole bredth and depth of sin; onely this, that our nature now so farre as it is unrenued, is so unhappily fruitfull in ill thoughts, ministers this comfort, that it is not out case alone, as if our cõdition herein were severed from others, (as some have beene tempted to thinke, even almost to despaire; None, say they, have such a loathsome nature as I have) this springs from the ignorance of the spreading of originall sin, for what can come from an uncleane thing, but that which

which is uncleane, *as in the water face anſwers face, ſo the polluted heart of one man anſwereth to the heart of another*, where grace hath not made ſome difference. As in annoyances from ſathan, ſo here, the beſt way is to lay open our complaints to Chriſt, and cry with Saint *Paul*, *O miſerable man that I am, who ſhall deliver me from this body of death!* upon this venting of his diſtreſſed ſoule, he preſently found comfort, for he breaketh into thankſgiving, *thankes be to God, &c.* And it is good to take advantage from hēce to hate this noyſome body of death the more, and to draw neerer unto GOD,

Prov. 27. 19.

Domine vim patior. Rom. 7. 24. 25.

as

Psal. 73. 22. and 28

as that holy man after his *foolish and beastly thoughts* did, and to keepe our hearts closer to GOD, seasoning them with heavenly meditations in the morning, storing up good matter that our heart may bee a good treasury, and begging of CHRIST his holy Spirit to stoppe that cursed issue, and to bee a living spring of better thoughts in us. Nothing more abaseth the Spirits of holy men that desire to delight in GOD after they have escaped the common defilements of the world, than these uncleane issues of spirit, as being most contrary to GOD, who is a *pure Spirit*:

rit: but the very irkſomneſſe of them yeelds matter of comfort againſt them; they force the ſoule to all ſpirituall exerciſes, to watchfulneſſe, and a more neere walking with GOD, and to raiſe it ſelfe to thoughts of a higher nature, which the truth of GOD, workes of GOD, Communion of Saints, the myſtery of godlines, the conſideration of the terrour of the Lord, of the excellency of the ſtate of a Chriſtian, and converſation ſutable, doe abundantly miniſter. They diſcover to us a neceſſity of daily purging and pardoning grace, and of ſeeking to be found in CHRIST,

and

and so bring the best often upon their knees.

But our chiefe comfort is, that our blessed *Saviour* as hee bad Sathan *avant* from himselfe after hee had given way a while to his impudency; so he will command him to be gone from us, when it shall bee good for us; he must *bee gone* at a word. And hee can and will likewise in his due time rebuke the rebellious and extravagant stirrings of our hearts, and bring all the thoughts of the inner man in subjection to himselfe.

Matth. 4.

4 Some think when they begin once to be troubled with the smoake of corruption

ruption more than they were before, therefore they are worſe than they were. It is true, that corruptions appeare now more than before, but they are leſſe. For firſt, 1
ſinne the more it is ſeene, the more it is hated, and thereupon is the leſſe. Moats are in a roome before the Sunne ſhines, but they then onely appeare.

Secondly, Contraries, 2
the nearer they are one to another; the ſharper is the conflict betwixt them: now of all enemies the ſpirit and the fleſh are neareſt one to another, being both in the ſoule of a regenerate man, and in all faculties of the ſoule,

and

and in every action that springeth from those faculties, and therefore it is no marvell the soule (the seat of this battell) thus divided in it selfe, bee as smoaking Flax.

3 Thirdly, the more grace, the more spirituall life, and the more spirituall life, the more antypathy to the contrary; whence none are so sensible of corruption, as those that have the most living soules.

4 And fourthly, when men give themselves to carnall liberties, their corruptiõs trouble them not, as not being bounded and tyed up; But when once grace suppresseth their extravagant and licentious

excesses

exceſſes, than the fleſh boyleth, (as diſdaining to be confined) yet they are better now thā they were before. That matter which yeelds ſmoake, was in the Torch before it was lighted, but it is not offenſive till the Torch beginnes to burne. Let ſuch know, that if the ſmoake bee once offenſive to them, it is a ſigne that there is light. It is better to enjoy the benefit of light, though with ſmoake, than to be altogether in the darke.

Neither is ſmoake ſo offenſive, as light is comfortable to us, it yeelding an evidence of truth of grace in the heart, therefore though it be comber-

some in the conflict, yet it is comfortable in the evidence. It is better, corruptiō should offend us now, than by giving way to it to redeeme a little peace with losse of comfort afterwards. Let such therefore as are at variance and oddes with their corruptions, looke upon this Text, as their portion of comfort.

Incouragements.

Here is an use of incouragement to duty, That CHRIST will not quench the smoaking flax, but blow it up. Some are loath to performe good duties, because they feele their hearts rebelling, and duties come off untowardly. We should not avoid

avoid good actions for the infirmities cleaving unto them: CHRIST looketh more at the good in them that hee meaneth to cheriſh, than the ill in them that hee meaneth to aboliſh. A ſicke man though in eating he ſomething increaſeth the diſeaſe, yet he will eate, that nature may get ſtrength againſt the diſeaſe: So though ſinne cleaveth to what we doe, yet let us do it, ſince wee have to deale with ſo good a Lord, and the more ſtrife wee meet withall, the more acceptance: CHRIST loveth to taſte of the good fruits that come from us, although they will alwayes reliſh

reliſh of the old ſtocke.

A Chriſtian complaineth he cannot pray; O I am troubled with ſo many diſtracting thoughts, & never more than now. But hath he put into thine heart a deſire to pray? hee will heare the deſires of his owne Spirit in thee.

Rom.8.6. *Wee know not what to pray as wee ought*, (nor doe any thing elſe as wee ought) *but the Spirit helpeth our infirmities, with unexpreſſible ſighes & groanes* which are

Pſ.38.9. not hid frō God. *My groanings are not hid from thee*; God can picke ſenſe out of a confuſed prayer. Theſe deſires cry louder in his eares, than thy ſinnes. Sometimes a Chriſtian hath

hath ſuch confuſed thoughts, hee can ſay nothing, but as a childe cryeth, O Father, not able to ſhew what it needes, as *Moſes* at the Red ſea.

Theſe ſtirrings of ſpirit touch the bowels of GOD, and melt him into compaſſion towards us, when they come from the ſpirit of adoption, & from a ſtriving to be better.

Oh, but is it poſſible, (thinketh the miſgiving heart) that ſo holy a GOD ſhold accept ſuch a praier? *Object.*

Yes, he will accept that which is his owne, and pardon that which is ours. *Anſw.*

Ionas prayed in the Whales belly, being burdened with the guilt of ſinne, yet God Ionah. 2. 1

heareth him: Let not therefore infirmities discourage us. S. *Iames* takes away this objection.

Some might obiect, If I were as holy as *Elias*, then my prayers might be regarded: But (saith he) Iam.5.17. *Elias was a man of like passions to us*, he had his passions as well as we; For doe we thinke that God heard him, because he was without fault? No surely. But looke we to the promises. Psal.50.15. *Call upon mee in the day of trouble and I will heare thee.* Mat.7.7. *Aske and yee shall receive*, and such like: GOD accepteth our prayers though weake, 1 because wee are his owne children, they come from his own Spirit.

Why God accepteth of weake prayers.

2 be-

2 becauſe they are according to his owne will, 3 becauſe they are offred in Chriſts mediation, and he takes thē, & *mingleth them with* his own *odours*. There is never a holy ſigh, never a teare we ſhed, loſt. And as every Grace increaſeth by exerciſe of it ſelfe, ſo doth the grace of prayer; by prayer we learne to pray. So likewiſe wee ſhould take heed of a ſpirit of diſcouragement in all other holy duties, ſince we have ſo gracious a Saviour. Pray as wee are able, heare as we are able, ſtrive as we are able, doe as we are able, according to the meaſure of Grace received; GOD in

Rev. 8.

CHRIST will caſt a gracious eye upon that which is his owne. Would Saint *Paul* doe nothing, becauſe *he could not doe the good he would?* Yes, *hee preſſed to the marke.* Let us not bee cruell to our ſelves, when Chriſt is thus gracious.

Phil. 3. 14.

The effect of Chriſtian meekneſſe, contentation.

There is a certain meekneſſe of ſpirit, wherby we yeeld thankes to GOD for any ability at all, and reſt quiet with the meaſure of Grace received, ſeeing it is Gods good pleaſure it ſhould bee ſo, who giveth the *will and the deed*; yet ſo, as we reſt not from further endevours. But, when upon faithfull endevour wee come ſhort of that we would be, and

ſhort

ſhort of that others are, than know for our comfort, CHRIST will not quench the ſmoaking flax; and that ſincerity & truth (as before was ſaid) with endevour of growth, is our perfection. It is comfortable what GOD ſaith, 1 Kings 14.13. *He onely ſhal goe to his grave in peace, becauſe there is ſome goodneſſe*; though but ſome goodneſſe: *Lord, I beleeve*, with a weake faith? yet with faith; love thee with a faint love, yet with love; endevour in a feeble manner, yet endevour; a little fire is fire, though it ſmoaketh. Since thou haſt taken mee into thy Covenant to be thine of an ene-

mie, wilt thou caſt mee off for theſe infirmities, which as they diſpleaſe thee, ſo are they the grieſe of my owne heart?

From what hath beene ſpoken, (with ſome little addition) it will not bee difficult to reſolve that caſe which ſome require helpe in, namely, whether we ought to performe duties, our hearts being altogether indiſpoſed. For ſatisfaction, wee muſt know, 1 our hearts of themſelves doe linger after liberty, and are hardly brought under the yoake of duty: and the more ſpirituall the duty is, the more is their untowardneſſe. Corruption getteth

A caſe about indiſpoſition to duty

1.

teth ground; for the moſt part, in every neglect, it is as in rowing againſt the tyde, one ſtroke neglected wil not be gained in three, and therefore it is good to keepe our hearts cloſe to duty, and not to hearken unto the excuſes they are ready to frame.

In the ſetting upon duty, GOD ſtrengthneth his owne party that hee hath in us: wee finde a warmeneſſe of heart, and increaſe of ſtrength, the Spirit going along with us, and raiſing us up by degrees, untill it leaveth us as it were in heaven. GOD often delighteth to take the advantage of our indiſpoſition, that he may manifeſt

his worke the more clearly: and all the glory of the worke may be his, whose all the strength is.

3 Obedience is most direct, when there is nothing else to sweeten the action; although the *sacrifice* be imperfect, yet the *obedience*, with which it is offred, hath acceptance.

4 That which is wonne as a spoyle from our corruptions, will have such a degree of comfort afterwards, as for the present it hath of comber. Feeling and freenesse of spirit is oft reserved untill duty be discharged: reward followeth worke. In and after duty, we find that experience of GODS presence,

ſence, which without obedience we may long wait for, and yet goe without. This hindreth not the Spirits freedome in *blowing* upon our ſoules *when it liſteth*. For we ſpeake only of ſuch a ſtate of ſoule, as is becalmed, and muſt row (as it were) againſt the ſtreame. As in ſailing, the hand muſt bee to the ſterne, and the eye to the ſtarre: ſo here, put forth that little ſtrength wee have to duty, and looke up for aſſiſtance, which the Spirit as freely, ſo ſeaſonably will afford. Iohn 3.8.

Yet in theſe duties that require as well the body as the ſoule, there may bee a ceſſation till ſtrength be Caution.

repaired: whetting doth not lett but fit. 2 In sudden passions there should be a time to compose and calme the soule, and to put the strings in tune; The Prophet would have a Minstrill to bring his soule into frame.

Discouragement from impatience in suffering.

So likewise we are subject to discouragements in suffering, by reason of impatiency in us: Alas, I shall never get through such a crosse. But if GOD bring us into the crosse he will be with us in the crosse, and at length bring us out more refined. Wee shall lose nothing, but drosse. Of our owne strength we cannot beare the least trouble, and by the

zach. 13 9

the Spirits aſſiſtance wee can beare the greateſt, the Spirit will joyn his ſhoulders to helpe us to beare our infirmities. *The Lord will put his hand to heave us up.* Pſa.37.24 *You have heard of the patience of Iob,* (ſaith *Iames*) wee have heard likewiſe of his impaciency too: But it pleaſed God mercifully to over-looke that. It yeelds us comfort alſo in deſolate conditions, as cõtagious ſickneſſes, and the like, wherein we are more immediately under Gods hand. Then CHRIST hath a throne of Mercy at our beds ſide, and numbers our teares and our groanes. And to come to the matter we are now about:

This was preached at the Sacrament.

bout: The *Sacrament* it was ordained not for Angels, but for Men, and not for perfect men, but for weake men, and not for CHRIST, who is truth it ſelfe, to binde him: But becauſe we are ready by reaſon of our guilty aud unbeleeving hearts to call truth it ſelfe into queſtion: Therefore it was not enough for his goodneſſe to leave us *many precious promiſes*, but he giveth us ſeales to ſtrengthen us: and what though we are not ſo prepared as we ſhould, yet let us pray as *Hezekias* did, *The Lord pardon every one that prepareth his heart to ſeeke the Lord God of his fathers, though he be not clean-*

2 Chron. 30. 19.

ſed according to the purification of the Sanctuary. Then we come comfortably to this holy Sacrament, and with much fruit. This ſhould cary us through all duties, with much chearfulneſſe, That if we hate our corruptions, and ſtrive againſt them, they ſhall not be counted ours. *It is not I* (ſaith Saint *Paul*) *but ſinne that dwelleth in me*, for what diſpleaſeth us, ſhall never hurt us, and we ſhall be eſteemed of GOD to be that we love, and deſire, and labour to bee. What we deſire to be, we ſhal be, & what we deſire truly to conquer, we ſhall conquer; for *God will fulfill the deſire of them that feare him*;

Rom. 7. 17

Quod non placet, non nocet. When ſin is our ſorrow, it ſhall not be our ruine.

Pſal. 145. 19.

him; the desire is an earnest of the thing desired. How little encouragement will carry us to the affaires of this life? and yet all the helpes GOD offers will hardly prevaile with our backward natures. Whēce are then discouragements? not from the *Father*, for he hath bound himselfe in covenant *to pitty us as a father pitieth his children*, and to accept as a father our weake indevours, and what is wanting in the strength of duty, hee giveth us leave to take up in his gracious indulgence, whereby we shall honour that grace wherein he delights as much as in more perfect performances.

Discouragemēts whence?

Psal. 103.

Possibilitas tua mensura tua.

2 Not

2. Not from CHRIST, for hee by office will not quench the ſmoaking flax. Wee ſee how CHRIST beſtoweth the beſt fruits of his love upon perſons, for condition meane, for parts weake, for infirmities, nay for groſſer falls, offenſive; firſt, thus it pleaſeth him to confound the pride of fleſh, which uſually taketh meaſure of GODS love by ſome outward excellency. Secondly, thus he is delighted to ſhew the freedome of his grace and his prerogative Royall, that *whoſever glorieth, may glory in the Lord.*

In the eleaventh to the *Hebrewes*, among that cloud

cloud of wi neſſes we ſee *Rahab*, *Gedeon*, and *Sampſon*, ranked with *Abraham* the father of the faithfull. Our bleſſed Saviour as he was the image of his Father, ſo in this he was of the ſame minde, glorifying his Father for revealing the myſtery of the Goſpell to ſimple men, neglecting thoſe that caried the chiefe reputation of wiſedome in the world.

Heb. 11. 31. 32.

It is not unworthy of the remembring that which Saint *Auguſtine* ſpeaketh of a ſilly man in his time deſtitute almoſt altogether of the uſe of reaſon, who when he was moſt patient of all injuries done

Auguſt. de peccatorum meritis & remiſs. lib. 1. c. 14.

done to himſelfe; yet from a reverence of religion he would not indure any injury done to the Name of CHRIST; in ſo much that he would caſt ſtones at thoſe that blaſphemed, and would not in that caſe ſpare his owne governors; which ſheweth that the parts of none are ſo low, that they ſhould be beneath the gracious regard of CHRIST; where it pleaſeth him to make his choice, & to exalt his mercy, hee paſſeth by no degree of wit, though never ſo plaine.

3 Neither doe diſcouragements come from the *Spirit; he helpes our infirmities,* and by office is a *Comforter.* Rom. 8. 26.

forter. If he convinceth of ſinne, and ſo humbleth us, it is that hee may make way to ſhew his office of *comforting us.* Diſcouragements then muſt come from our ſelves and Sathan, who laboureth to faſten on us a loathing of duty.

Diſcouragement from ſcruples.

And among other cauſes of diſcouragement, ſome are much vexed with ſcruples, (even againſt the beſt duties) partly by diſtemper of body, helped by Sathans malice, caſting duſt in their eyes, in their way to heaven: and partly from ſome remainder of ignorance, which like darknes breedeth feares: and as igno-

ignorance of other things, ſo eſpecially of this merciſull diſpoſition in Chriſt: The perſwaſion of which would eaſily baniſh falſe feares; they conceive of him as one ſitting at a catch for all advantages againſt them; wherein they may ſee how they wrong not onely themſelves but his goodneſſe. This ſcrupuloſity for the moſt part is a ſigne of a godly ſoule, as ſome weedes are of a good ſoyle: therefore are they the more to be pitied, for it is a heavy affliction, and the ground of it in moſt, is not ſo much from trouble of conſcience, as from ſickneſſe of fantaſie: the

end

Discouragement from ignorance of our condemnation in Christ.

end of CHRIST's cõming was to free us from all such groundles feares. 2 There is still in some such ignorance of that comfortable condition we are in under the Covenant of Grace; as by it they are much discouraged. Therefore we must know, that weaknesses doe not breake covenant with GOD: they doe not betweene husband and wife; and shall wee make our selves more pitifull than CHRIST, who maketh himselfe a patterne of love to all other husbands?

Psal 78. 39.

2 Weaknesses doe not debarre us from mercy, nay, they incline GOD the more. Mercy is a part of the Churches joynture,

Christ

Chriſt marries her in mercy. The huſbands bee bound to beare with the wife, as *being the weaker veſſell,* and ſhall wee thinke hee will exempt himſelfe from his owne rule, and not beare with his weake Spouſe. Hoſ. 2. 19.

3 If CHRIST ſhould not bee merciſull to our infirmities, he ſhould not have a people to ſerve him.

Put caſe therefore wee bee very weake, yet ſo long as we are not found amongſt malicious oppoſers, and underminers of GODS truth, let us not give way to deſpairing thoughts, we have a merciſull Saviour. But leſt we flatter our ſelves without ground

Weaknesses what?

groũd, we must know that weaknesses are accounted
1 either, 1 imperfections cleaving to our best actions, or
2 2 such actions, as proceed from want of age in CHRIST, whilest wee
3 are Babes; or 3 from want of strength, where there hath beene little meanes,
4 or, 4 they are sudden indeliberate breakings out, contrary to our generall bent and purpose, whilest our judgement is overcast with the cloud of a sudden temptation. After which, 1 we are sensible of our infirmity, 2 we grieve for it, 3 and from griefe, complaine, and 4 with complaining strive, and labour to reforme, and in labou-

labouring get ſome groũd of our corruption.

Weakneſſes ſo conſidered, howſoever they bee matter of humiliation, and the object of our daily mortification; yet may ſtand with boldneſſe with GOD, neither is a good work either extinguiſhed by them, or tainted ſo far as to loſe all acceptance with GOD. But to plead for an infirmity is more than an infirmity; to allow our ſelves in weakneſſes is more than a weakneſſe. The juſtification of evill ſealeth up the lips, ſo that the ſoule cannot call GOD *Father* with that childe-like liberty, or injoy ſweet communion with him, untill

till peace be made by ſhaming our ſelves, and renewing our faith. Thoſe that have beene bruiſed ever for ſinne, if they fall they are ſoone recovered. *Peter* was recoverd with a gracious looke of *Chriſt*; *David* by *Abigals* words. Tell a thiefe or a vagrant that he is out of the way, he regards it not, becauſe his aime is not to walke in any certaine way, but as it ſerveth his owne turne.

In whom ſinnes of infirmity are.

For the further clearing of this, we muſt conceive, 1 that whereſoever ſinnes of infirmity are, there in that perſon muſt be the life of grace begun. There can be no weakneſs where there is no life. 2 There

1

muſt

muſt be a ſincere and generall bent to the beſt things, though for a ſudden a godly man bee drawne or driven aſide in ſome particulars, yet by reaſon of that intereſt the Spirit of CHRIST hath in him, and becauſe his aimes are right for the maine, he will either recover all himſelfe, or yeeld to the counſell of others.

3 There muſt be a right judgement allowing of the beſt wayes, or elſe the heart is rotten, and infuſeth that corruption into the whole converſation, ſo that all their actions become infected at the ſpring head; they juſtifie looſeneſſe, and condemne 3

GODS wayes, as too much ſtrictneſſe; their principles whereby they worke, are
4 not good. 4 There muſt bee a conjugall love to CHRIST, ſo as upon no tearmes they will change their Lord and huſband, and yeeld themſelves abſolutely over to be ruled by their owne luſts, or the luſts of others.

A Chriſtians carriage towards CHRIST may in many things bee very offenſive, and cauſe ſome ſtrangeneſſe: yet hee will owne CHRIST, and CHRIST him; hee will not reſolve upon any way wherein hee knowes he muſt breake with him.

Where the heart is thus

thus in theſe reſpects qualified, there we muſt know this, that CHRIST counteth it his honour to paſſe by many infirmities, nay in infirmities hee perfiteth his ſtrength. There bee ſome (almoſt) invincible infirmities, as forgetfulneſſe, heavineſſe of ſpirit, ſudden paſſiõs, feares, &c. which though naturall, yet are for the moſt part tainted with ſinne, of theſe (if the life of CHRIST be in us) wee are weary, and would faine ſhake them off as a ſick man his Ague; otherwiſe it is not to be eſteemed weakeneſſe, ſo much, as wilfulneſſe, and the more will, the more ſinne: and little ſins when

A neceſſitatibus meis libera me Domine. Aug.

GOD ſhall awake the conſcience, and *ſet them in order before us*, will prove great burthens, and not onely bruiſe a Reed, but ſhake a Cedar. Yet Gods children never ſinne with full will, becauſe there is a contrary Law of the minde, whereby the dominion of ſinne is broken, which alwayes hath ſome ſecret working againſt the Law of ſin. Notwithſtanding there may bee ſo much will in a ſinfull action, as may wonderfully waſte our comfort afterward, and keepe us long upon the rack of a diſquieted conſcience, God in his fatherly diſpenſation ſuſpending the ſenſe of his love,

Peace of conſcience whē loſt.

love. So much as we give way to our wils in ſinning, in ſuch a meaſure of diſtance we ſet our ſelves from comfort. Sin againſt conſcience is as a theefe in the candle, which waſteth our *joy*, and thereby weakneth our *ſtrẽgth*. We muſt know therefore, that wilfull breaches in Sanctification, will much hinder the ſenſe of our juſtificatiõ

Queſt. What courſe ſhall ſuch take to recover their peace?

Anſw. Such much give a ſharp ſentence againſt themſelves, and yet caſt themſelves upon GODS mercy in CHRIST, as at their firſt converſion. And now they had need to

The way to recover our lost peace.

claspe about CHRIST the faster, as they see more need in themselves; and let them remember the mildnesse of CHRIST here, that will not quench the smoaking flax. Oft-times we see that after a deepe humiliation, Christ speakes more peace, then before, to witnesse the truth of this reconciliation, because he knowes Satans enterprises in casting downe such lower; and because such are most abased in themselves, and are ashamed to looke Christ in the face, by reason of their unkindnesse. Wee see GOD did not onely pardon *David*, but after much bruising, gave him wise

wiſe *Salomon* to ſucceed him in the kingdome. We ſee in the *Canticles*, that the Church after ſhee had beene humbled, (for her ſlighting of Chriſt) Chriſt ſweetly entertaines her againe, and falleth into commendation of her Beauty, Wee muſt know for our cõfort, that Chriſt was not anointed to this great worke of the Mediator for leſſer ſinnes onely, but for the greteſt, if there be but a ſpark of true faith to lay hold on him. Therefore if there be any bruiſed Reed, let him not except himſelfe, when *Chriſt* doth not except him; *Come unto mee all yee that are weary, and heavy laden, &c.*

Cant. 6.

Mat. 11. 28.

Why should we not make use of so gracious a disposition? we are onely therefore poore, because wee know not our riches in CHRIST. In time of temptation rather beleeve CHRIST, then the Devill, beleeve truth from *Truth* it selfe, hearken not to a lyar, an enemy, and a murtherer.

Since CHRIST is thus comfortably set out unto us, let us not beleeve Satans representations of him. When we are troubled in conscience for our sinnes, his manner is then to present him to the afflicted soule as a most severe Judge armed with justice against us: But then let

let us preſent him to our ſoules, as thus offered to our view by GOD himſelfe, as holding out a Scepter of mercy, and ſpreading his armes to receive us. When we thinke of *Ioſeph*, *Daniel*, *Iohn* the Evangeliſt, &c. We frame conceits of them with delight, as of milde & ſweet perſons, much more when we thinke of CHRIST, wee ſhould conceive of him as a mirrour of all meekeneſſe. If the ſweetneſſe of all flowers were in one, how ſweet muſt that flower needs be? In CHRIST all perfections of mercy and love meete, how great then muſt that mercy be that lodgeth in

ſo gracious a heart? whatſoever tenderneſſe is ſcattered in huſband, father, brother, head, all is but a beame from him, it is in him in the moſt eminent manner. We are weake, but we are his; we are deformed, but yet carry his Image upon us. A father lookes not ſo much at the blemiſhes of his childe, as at his owne nature in him; ſo CHRIST findes matter of love from that which is his owne in us. Hee ſees his owne nature in us: we are diſeaſed; but yet his members; who ever neglected his owne members, becauſe they were ſicke or weake? none ever hated his owne fleſh. Can

the

the head forget the members? Can CHRIST forget himſelfe? we are his fulneſſe as he is ours. Hee was Love it ſelfe clothed with mans nature, which hee united ſo neere to himſelfe, that hee might communicate his goodnes the more freely unto us; And tooke not our nature whē it was at the beſt, but when it was abaſed, with all naturall and common infirmities it was ſubject unto. Let us therefore abhorre all ſuſpicious thoughts, as either caſt in, or cheriſhed by that damned ſpirit, who as hee laboured to divide betweene the Father and the Son by jealouſies, *If thou beeſt* Mat. 4. 6.

beeſt the Sonne of God, &c. So his daily ſtudy is, to divide betwixt the Sonne and us, by breeding miſperſwaſions in us of *Chriſt*, as if there were not ſuch tender loue in him to ſuch as we are. It was his art from the beginning, to diſcredit God with man, by calling Gods love into queſtion, with our firſt father *Adam*: his ſucceſſe then makes him ready at that weapon ſtill.

Obiect. But for all this, I feele not CHRIST ſo to mee (ſaith the ſmoaking flaxe) but rather the cleane contrary, he ſeemeth to be an enemy unto me, I ſee and feele euidences of his juſt diſpleaſure.

CHRIST

CHRIST may act the part of an enemy, a little while, as *Ioſeph* did, but it is to make way for acting his own part of mercy in a more ſeaſonable time; hee cannot hold in his bowels long, hee ſeemeth to wraſtle with us, as with *Iacob*, but hee ſupplies us with hidden ſtrength, at length to get the better. Faith puls off the vizard from his face, and ſees a loving heart under contrary appearances. At firſt he anſwers the woman of *Canaan* crying after him, not a word; 2 then gives her a doniall; 3 gives an anſwer tending to her reproach, calling her dogge, as being without the Covenant;

Anſw.

Fides Chriſto larvam detrahit.

venant; yet ſhe would not be ſo beaten off; for ſhee conſidered the end of his comming. As his Father was never neerer him in ſtrength to ſupport him, then when he was furtheſt off in ſenſe of favour to comfort him: ſo CHRIST is never neerer us in power to uphold us, than when he ſeemeth moſt to hide his preſence from us. The influence of the Sonne of righteouſneſſe pierceth deeper than his light. In ſuch caſes, whatſoever CHRISTS preſent cariage is towards us, let us oppoſe his nature and office againſt it, he cannot deny himſelfe, hee cannot but diſcharge the office his

his Father hath laid upon him. Wee ſee here the Father hath undertaken that hee ſhall not *quench the ſmoaking flax*; and Chriſt againe undertaking for us to the Father, appearing before him for us; untill he preſents us blameleſſe before him. The Father hath given us to Chriſt, and Chriſt giveth us backe againe to the Father. Ioh. 17.

This were good comfort; if I were but as ſmoaking Flax. *Object.*

It is well that thy objection pincheth upon thy ſelfe, and not upon Chriſt, it is well thou giveſt him the honour of his mercy towards others, though not to thy ſelfe: but yet *Anſw.*

doe

doe not wrong the worke of his Spirit in thy heart; Sathan as hee ſlandereth CHRIST to us, ſo hee ſlandereth us to our ſelves. If thou beeſt not ſo much as ſmoking flax, then why doeſt thou not renounce thy intereſt in Chriſt, and diſclaime the Covenant of grace? this thou dareſt not do; why doſt thou not give up thy ſelfe wholly to other contents? this thy ſpirit will not ſuffer thee. Whence comes theſe reſtleſſe groanings and complaints? Lay this thy preſent eſtate, together with this office of CHRIST, to ſuch, and doe not deſpiſe the conſolation of the Almighty, not refuſe thy

thy owne mercy. Caſt thy ſelfe into the Armes of CHRIST, and if thou periſheſt, periſh there; if thou doeſt not, thou art ſure to periſh.

If mercy be to be found any where, it is there; herein appeares Chriſts care to thee, that hee hath given thee a heart, in ſome degree ſenſible: he might have given thee up to hardnes, ſecurity, and prophaneneſſe of heart, of all ſpirituall judgements the greateſt. Hee that dyed for his enemies, will hee refuſe thoſe, the deſire of whoſe ſoule is towards him? he that by his Meſſengers deſires us to bee reconciled, will hee put us

us off when wee earnestly seeke it at his hand? No, doubtlesse, when he prevents us by kindling holy desires in us, hee is ready to meete us in his owne wayes. When the Prodigal set himselfe to returne to his father, his father stayes not for him, but meets him in the way. Psal. 10. 17. *When hee prepares the heart to seeke, he will cause his eare to heare.* Hee cannot finde in his heart to hide himselfe long from us. If God should bring us into such a darke condition, as that wee should see no light from himselfe, or the creature, then let us remember what he saith by the Esa. 50. 10 Prophet *Esay*, *He that is in darke-*

darkneſſe, and ſeeth no light, no light of comfort, no light of GODS countenance, *yet let him truſt in the Name of the Lord.* Wee can never be in ſuch a condition, wherein there will be juſt cauſe of utter deſpaire; therefore let us doe as Mariners doe, caſt Anker in the darke. Chriſt knowes how to pity us in this caſe; Look what comfort he felt from his Father *in his breakings*, the like we ſhall feele from himſelfe in our bruiſing. Eſd. 53. 5.

The ſighes of a bruiſed heart, carry in them ſome report, as of our affection to Chriſt, ſo of his care to us. The eyes of our ſoules cannot bee toward him,

him, but that he hath cast a gracious looke upon us first; The least love wee have to him, is but a reflection of his love first shining upon us. As Christ did in his example whatsoever hee gives us in charge to doe, so he suffered in his owne person whatsoever he calleth us to suffer, that he might the better learne to relieve and pitty us in our sufferings. In his desertion in the Garden, and upon the Crosse, he was content to want that unspeakable solace in the presence of his father, both to beare the wrath of the Lord for a time for us, and likewise to know the better how

to

to comfort us in our greateſt extremities; GOD ſeeth it fit we ſhould taſte of that cup of which his Sonne dranke ſo deepe, that we ſhould feele a little what ſinne is, and what his Sonnes love was; but our comfort is, that *Chriſt* dranke the dregges of the cup for us, and will ſuccour us, that our ſpirits utterly faile not under that little taſte of his diſpleaſure which wee may feele. He became not onely a man, but a curſe, a man of ſorrowes for us: He was broken, that wee ſhould not be broken; He was troubled, that wee ſhould not be deſperately troubled: he became a curſe,

curſe, that we ſhould not be accurſed. Whatſoeuer may be wiſhed for in an all-ſufficient Comforter is all to be found in Chriſt. 1 Authority, from the Father all power was given him: 2 Strength in himſelfe, as having his Name *The mighty GOD*: 3 Wiſedome, and that from his owne experience how and when to helpe: 4 Willingneſſe, as being fleſh of our fleſh, and bone of our bone.

Eſay 9.

Eſay 9.6.

Who doe offend againſt Chriſts mercy.

Wee are now to take notice of divers ſorts of men that offend deepely againſt this mercifull diſpoſition of Chriſt: As, 1 Such as goe on in ill courſes of life upon this conceit,

ceit, as if it were in vaine to goe to Chriſt, their lives have beene ſo ill; when as ſo ſoone as wee looke to heaven, all incouragements are ready to meet us, and draw us forward. Amongſt others this is one allurement, that CHRIST is ready to welcome us, and leade us further. None are damned in the Church, but thoſe that will. Such as either enforce upon themſelves hard conceits of CHRIST, that they may have ſome ſhew of reaſon to fetch contentment from other things: as that *unprofitable ſervant*, that would needs take up a conceit, that his Maſter was *a hard Man*; here- Mat. 25.

hereby to flatter himselfe in his unfruitfull courses, in not improving that talent which he had.

2 2 Such as take up a hope of their owne, that Christ will suffer them to walke in the wayes to hell, & yet bring them to Heaven: wheras, all comfort should draw us nearer to Christ, else it is a lying comfort, either in it selfe, or in our application of it.

3 And 3 those that will cast water themselves upon those sparkes, which Christ labours to kindle in them; because they will not be troubled with the light of them:

Such must know, that the Lambe can be angry, and

and they that will not come under his *Scepter of Mercy*, ſhall be cruſhed in pieces by his *Scepter of Power*. Though he will graciouſly tender, and mainetaine the leaſt ſparke of true grace, yet where hee findeth not a ſparke of Grace, but oppoſition to his Spirit ſtriving with them, his wrath once kindled ſhall burne to hell. There is no juſter provocation, than when kindneſſe is churliſhly refuſed. *Pſal. 2. 9.*

When God would have *cured Babylon, and ſhe would not be cured*, then, *ſhe was given up to deſtruction.* *Jer. 51. 9.*

When *Ieruſalem would not bee gathered under the wing of Chriſt*, then *their* *Matth. 23.*

habitation is left desolate.

Pro.1.26. When *Wisedome stretcheth out her hand and men refuse*, then *Wisedome will laugh at mens destruction.* Salvation it selfe will not save those that spill the potion, and cast away the plaister. A pitifull case, when this mercifull Saviour shall delight in destruction: when hee that made men, shall have no mercy on them.

Esa.27.11.

O, say the Rebels of the time, God hath not made us to damne us. Yes, if you will not meet Christ in the wayes of his mercy, it is fit you should *eate the fruit of your owne wayes, and be filled with your owne devices.*

Pro.1.31.

This will be the hell of hell

hell, when men shall think that they have loved their sins, more thā their soules: when they shall thinke, what love and mercy hath beene almost inforced upon them, and yet they would perish. The more accessary we are in pulling a judgment upon our selves, the more the conscience wil be confounded in it selfe, when they shall acknowledge Christ to be without all blame, themselves without excuse.

If men appeale to their owne consciences, they will tell them, the Holy Spirit hath often knockt at their hearts, as willing to have kindled some holy desires in them. How

elſe can they be laid to reſiſt the Holy Ghoſt, but that the Spirit was readier to draw them to a further degree of goodnes, then ſtood with their owne wills? whereupon thoſe in the Church that are damned, are ſelfe condemned before. So that here wee need not to riſe to higher cauſes; when men carry ſufficient cauſe of their owne damnation in their owne boſomes.

4 4 And the beſt of us all may offend againſt this merciſull diſpoſition, if wee bee not watchfull againſt that liberty our carnal diſpoſitions wil be ready to take frō it. Thus we reaſon. If *Chriſt* will not quench

quench the ſmoaking flax, what need we feare that any neglect of our part can bring us under a comfortleſſe conditiõ? If *Chriſt* will not doe it, what can?

Anſw. You know the Apoſtles prohibition notwithſtanding, 1 *Theſ.* 5. *Quench not the Spirit.* Theſe cautions of not quenching are ſanctified by the ſpirit as meanes of not quenching. CHRIST performeth his office in not quenching, by ſtirring up ſutable endevours in us, and none more ſollicitous in the uſe of the meanes, than thoſe that are moſt certaine of the good ſucceſſe: The ground is this, The meanes that GOD

hath set apart for the effecting of any thing, fall under the same purpose that he hath to bring that thing to passe; and this is a principle taken for granted even in civill matters: as, who if he knew before it would be a fruitfull yeare, would therefore hang up his plough and neglect tillage.

1 Cor. 16. ult. Hence the Apostle stirres up from the certain expectation of a blessing; and this incouragement here from the good issue of finall victory, is intended to stirre us up, and not to take us off: if we bee negligent in the exercise of grace received, and use of meanes prescribed, suffering

fering our ſpirits to bee oppreſſed with multitudes and variety of cares of this life, and take not heede of the damps of the times, for ſuch miſcariage GOD in his wiſe care ſuffereth us oft to fall into a worſe condition for feeling, than thoſe that were never ſo much enlightned; Yet in mercy hee will not ſuffer us to be ſo farre enemies to our ſelves, as wholly to neglect theſe ſparkes once kindled; Were it poſſible that wee ſhould be given up to give over all endevour wholy, than wee could looke for no other iſſue but quenching; but CHRIST will tend this *ſparke*, and che-

How the Spirit is quenched

riſh this ſmall *ſeed*, ſo as he will preſerve in the ſoule alwayes ſome degree of care. If wee would make a comfortable uſe of this, we muſt conſider all thoſe meanes whereby CHRIST doth preſerve Grace begun, as firſt, holy communion, whereby one Chriſtian heateth another: *Two are better than one, &c. Did not our hearts burne*, ſaid the Diſciples? Secondly, much more communion with GOD in holy duties, as Meditation and Prayer, which doth not onely kindle, but addeth a luſtre to the ſoule. Thirdly, wee feele by experience the breath of the Spirit to goe along with the

Helps of not quenching.

1

2

3

the Miniſteriall breath, whereupon the Apoſtle knits theſe two together, *Quench not the Spirit: Deſpiſe not Propheſies.* *Nathan* by a few words blew up the decaying ſparkes in *David.* Rather than GOD will ſuffer his fire in us to dye, hee will ſend ſome *Nathan* or other, and ſome thing alwayes is left in us to joyne with the word as connaturall to it, as a coale that hath fire in it will quickly catch more to it: ſmoaking flaxe will eaſily take fire. Fourthly, grace is ſtrengthened by the exerciſe of it, *Vp, and be doing, and the Lord be with thee,* ſaith *David* to his ſon *Salomon.* Stirre up the

1 Theſ. 5. 19 20.

4: 1 Chron. 22. 17.

grace that is in thee, for ſo holy motions turne to reſolutions, reſolutions to practiſe, and practice to a prepared *readineſſe to every good worke.*

Caution. Yet let us know that grace is increaſed in the exerciſe of it, not by vertue of the exerciſe it ſelfe, but as CHRIST by his Spirit floweth into the ſoule, and bringeth us nearer unto himſelfe the fountaine, and inſtilleth ſuch comfort in the act, whereby the heart is further inlarged. The heart of a Chriſtian is Chriſts Garden, and his Graces are as ſo many ſweet ſpices and flowers, which his Spirit blowing upon maketh

keth them to ſend forth a ſweet ſavour: therefore keepe the ſoule open for entertainment of the Holy Ghoſt, for he will bring in continually freſh forces to ſubdue corruption, and this moſt of all on the Lords day. *Iohn* was in the Spirit on the Lords day, even in *Pathmos*, the place of his baniſhment; then the gales of the Spirit blow more ſtrongly and ſweetly. As we looke therefore for the comfort of this doctrine, let us not favour our naturall ſloth, *but exerciſe our ſelves to godlineſſe*, and labour to keepe this fire alwayes burning upon the Altar of our hearts, and dreſſe our Lampes

Reu. 1. 9

1 Tim. 4. 7

Lamps daily, and put in fresh oyle; and winde up our soules higher and higher still: resting in a good condition, is contrary to grace, which cannot but promote it selfe to a further measure: Let none turne this *grace into wantonnesse*. Infirmities are a ground of humilitie, not a plea for negligence, not an incouragement to presumption. Wee should bee so farre from *being ill*, because CHRIST is *good*, as that those *coales* of love should melt us; therefore those may well suspect themselves in whom the consideration of this mildnesse of CHRIST doth not work that way. Surely where

Jud. 4.

where grace is, corruption is as *ſmoake to their eyes, and vineger to their teeth,* And therefore they will labour in regard of their owne comfort, as likewiſe for the credit of Religion, and the glory of GOD that their light may breake forth. If a ſparke of faith or love bee ſo precious, what an honour will it bee to be rich in faith! Who would not rather walke in the light, and in the comforts of the Holy Ghoſt, than to live in a darke perplexed eſtate? and not rather bee carried with full ſaile to heaven, than bee toſſed alwaies with feares, and doubts? The preſent trouble in conflict againſt

Prov. 10. 26.

a sinne; is not so much as that disquiet which any corruption favoured will bring upon us afterwards: True peace is in conquering, not in yeelding. The comfort in this Text intended, is for those that would faine doe better, but find their corruptions clog them, that are in such a mist, that oft-times they cannot tell what to thinke of themselves; that faine would beleeve, and yet oft feare they doe not beleeve, and thinke that it cannot bee that GOD should be so good to such sinfull wretches as they are, and yet they allow not themselves in these feares and doubts.

And

And among others; How doe they wrong themſelves and him, that will have other Mediators to GOD for them than he; Are any more pitifull than he, who became man to that end, that he might be pitifull to his owne fleſh? let all at all times repaire to this meek Saviour, and put up all our ſuits in his prevailing name. What need wee knock at any other doore? can any bee more tender over us than CHRIST? What incouragement have we to commend the ſtate of the Church in generall, or of any broken hearted Chriſtian, unto him by our prayers? Of whom

whom we may speake unto CHRIST, as they of *Lazarus*, *Lord*, the Church *which thou lovest*, and gavest thy selfe for, is in distresse: Lord, this poore Christian for whom thou *wert bruised*, is bruised and brought very low. It cannot but touch his bowels when the miserie of his owne deare bowels is spred before him.

Esay 53.

6 Againe, considering this gracious nature in CHRIST, let us thinke with our selves thus, when he is so kind unto us, shall wee be cruell against him in his name, in his truth, in his children? how shall those that delight to be so terrible *to the meeke of the earth*,

earth, hope to looke ſo gracious a Saviour in the face? they that are ſo boyſterous towards his *Spouſe*, ſhall know one day they had to deale with himſelfe in his Church. So it cannot but cut the heart of thoſe that have felt this love of CHRIST, to heare him wounded who is the life of their lives, and the ſoule of their ſoules: this maketh thoſe that have felt mercy, weepe over CHRIST whom they have pierced with their ſinnes; there cannot but be a mutuall and quicke ſympathie betweene the *Head* and the *Members*. When wee are tempted to any ſinne, if wee will not pitie our

our selves, yet wee should spare CHRIST in not putting him to new torments. The Apostle could not finde out a more heart-breaking argument to enforce a sacrificing our selves to GOD, than to
Rom. 12. 1 conjure us by the mercies
7 of GOD in Christ. This mercy of CHRIST likewise should move us to commiserate the state of the poore Church torne by enemies without, and renting it selfe by divisiõs at home. It cannot but work upon any soule that ever felt comfort from CHRIST, to consider what an affectionate intreaty the Apostle useth to mutuall agreement in judge-

judgement and affection, *If any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, any bowels and mercies, fulfill my joy, be like minded*: As if he ſhould ſay, unleſſe you will diſclaime all conſolation in CHRIST, &c. labour to maintaine the unity of the Spirit in the bond of peace: What a joyfull ſpectacle is this to Satan and his faction, to ſee thoſe that are ſeparated from the world, fall in pieces among themſelves; Our diſcord is our enemies melody. Phil. 2. 1.

The more to blame thoſe that for private aims affect differences from others, and will not ſuffer the

the wounds of the Church to close and meet together. Which must not be understood as if men should dissemble their judgement in any truth, where there is just cause of expressing themselves, for the least truth is CHRISTS and not ours, and therefore wee are not to take libertie to affirme or deny at our pleasures: there is a due in a peny, as well as in a pound, therefore we must be faithfull in the least truth, when season calleth for it, then our *words are like Apples of gold with pictures of silver.* One word spoken in season will doe more good, thā a thousand out of season.

on. But in ſome caſes, peace, by *keeping our faith to our ſelves*, is of more conſequence, than the open diſcovery of ſome things we take to be true, conſidering the weakneſſe of mans nature is ſuch, that there can hardly be a diſcovery of any difference in opinion, without ſome eſtrangement of affection. So farre as men are not of one minde, they will hardly be of one heart, except where grace, and the *peace of God* beare great rule in the heart: therefore open ſhew of difference is never good but when it is neceſſary; howſoever ſome, from a deſire to be ſomebody, turne into by-waies, and

Rom. 14. 22

Col. 3. 15.

and yeeld to a spirit of cõtradiction in themselves; yet if Saint *Paul* may bee
1 Cor. 3. 3. Judge, *Are they not carnall?* if it bee wisedome, it is wisedome from beneath; for the wisedome from above, as it is pure, so it is peaceable. Our blessed
Iam. 3. 17. Saviour when hee was to leave the world, what doth he presse upon his Disciples more than peace and love? And in his last prayer with what earnestnesse did he beg of his Father that *They might be one as hee and the Father were*
Iohn 17. *one?* But what he prayed for on earth, we shall onely enjoy perfectly in heaven. Let this make the meditation of that time

the more ſweet unto us.

8

And further to lay open offenders in this kinde, what ſpirit ſhall we thinke them to be of, that take advantages of the bruiſednesſe and infirmities of mens ſpirits, to relieve them with falſe peace for their own worldly ends? A wounded ſpirit will part with anything. Moſt of the gainfull points of Popery, as confeſſion, ſatisfaction, merit, Purgatory, &c. ſpring frō hence; but they are Phyſitians of no value, or rather tormentors than Phyſitians at all. It is a greater bleſſing to be delivered from the *ſting of theſe Scorpions*, than we are thankefull for. Spirituall

Rev. 9. 10.

ty-

tyranny is the greateſt tyranny, and then eſpecially, when it is where moſt mercy ſhould be ſhewed, yet even there, ſome (like cruell Surgeons) delight in making long cures, to ſerve themſelves upon the miſery of others. It bringeth men under a terrible curſe: *When they will not remember to ſhew mercy, but perſecute the poore and needy man, that they might even ſlay the broken in heart.* Pſ.109.16

Likewiſe to ſuch as raiſe temporall advantage to themſelves out of the ſpirituall miſery of others, joyne ſuch as raiſe eſtates by betraying the Church, and are unfaithfull in the truſt committed unto them

them: when the Children shall cry for the bread of life, and there is none to give them, bringing thus upon the people of GOD that heavy judgment of a spirituall famine: starving CHRIST in his members. Shall we so requite so good a Saviour, who counteth the love and mercy shewed *in feeding his Lambs*, as shewed to himself?

Last of all, they carry themselves very unkindly towards *Christ*, who stumble at this his low stooping unto us in his *government* & *ordinances*, that are *ashamed* of the simplicity *of the Gospel*, that count Preaching foolishnesse.

They out of the pride of their heart thinke they may doe well enough without the helpe of the *Word* and *Sacraments*; and thinke Christ tooke not state enough upon him, and therefore they will mend the matter with their owne devises, whereby they may give the better content to flesh and blood, as in Popery. What greater unthankefulnesse can there bee; then to despise any helpe that CHRIST in mercy hath provided for us? In the dayes of his flesh, the proud *Pharisees* tooke offence at his familiar conversing with sinfull men, who onely di-

so

so, as a Physitian to heale their soules. What defences was Saint *Paul* driven to make for himselfe, for his plainnesse in unfolding the Gospell; The more CHRIST in himselfe, and in his servants shall descend to exalt us, the more we should with all humility and readinesse entertaine that love, and magnifie the goodnesse of GOD that hath put the great worke of our Salvation, and laid the government upon so gentle a Saviour, that will carry himselfe so mildely in all things wherein hee is to deale betwixt GOD and us, and us and GOD; The lower CHRIST comes

downe to us, the higher let us lift him up in our harts: so will all those doe that have ever found the experience of CHRISTS worke in their heart.

The third part.

Judgements victorie.

Wee come to the third part, the constant progress of CHRISTS gracious power, until he hath set up such an absolute government in us, which shall prevaile over all corruption. It is said here, he will cherish his Beginnings of Grace in us, untill he bring forth *judgement unto victorie.* By *judgement* here is meant the Kingdome of

Grace in us, that government, whereby CHRIST ſets up a Throne in our hearts. *Governors* among the *Iewes* were firſt called *Iudges*, then *Kings*, whence this inward rule is called *Iudgement*: as likewiſe, becauſe it agrees unto the judgement of the word; which the *Pſalmiſt* oft calleth *judgement*, becauſe it agreeth to Gods judgement: Men may read their doome in Gods word; what it judgeth of them, GOD judgeth of them. By this judgement ſet up in us, good is diſcerned, allowed and performed; ſinne is judged, condemned and executed. Our ſpirit being under the Spi- *Pſ.72.1.2.*

rit of CHRIST, is governed by him, and so far as it is governed by Christ it governes us graciously.

CHRIST and we are of one judgement, and of one will; he hath his will in us, & his judgments are so invested into us, as that they are turned into our judgement, we carrying *his Law in our hearts, written by his Spirit:* the law in the inner man, and the Law written answer as counterpanes each other.

The meaning then is, that the gracious frame of holines set up in our hearts by the Spirit of CHRIST, shall goe forward untill all contrary power bee brought under. The spirit of

of judgement will be a ſpirit of burning, to conſume whatſoever oppoſed corruption like ruſt eates into the ſoule. If GODS builders fall into errors and *build ſtubble* upon a good foundation, GODS Spirit as a ſpirituall *fire will reveale this in time*, and waſte it: they ſhall by a ſpirit of judgement condemne their owne errours and courſes. Eſay 4.4. 1 Cor. 3. 13.

The whole worke of grace in us is ſet out under the name of judgement, and ſometimes wiſedome, becauſe judgement is the chiefe and leading part in grace; whereupon that gracious worke of repentance is called a change of μετάνοια.

the minde, and an afterwisdome. As on the other side, in the learned languages, the words that expresse wisdome, implie likewise the generall relish and savour of the whole soule: and rather more the judgement of taste, then of sight, or any other sense, because Taste is the most necessary sense, and requireth the neerest application of the object of all other senses. So in spirituall life, it is most necessarie that the spirit should alter the taste of the soule, so as that it might savour the things of the spirit so deeply, that all other things should be out of relish.

Gevsiv. Sapere.

And

And as it is true of every particular Chriſtian, that CHRISTS iudgement in him ſhall be victorious, ſo likewiſe of the whole body of Chriſtians, *the Church* The government of CHRIST and his truth whereby hee ruleth as by a Scepter, ſhall at length bee victorious in ſpight of Satan, Anti-chriſt, and all Enemies. CHRIST, riding on his white horſe, hath a Bow, and goeth forth conquering in the miniſtery, that hee may overcome either to converſion or to confuſion. But yet I take Iudgement for CHRISTS Kingdome and governement within us, principal-

Revel. 6.2. Rev. 19.11

lie. 1 Because GOD especially requireth the subjection of the soule and conscience, as his proper Throne. 2 Because if judgment should prevaile in all other about us, and not in our owne hearts, it would not yeeld comfort to us; hereupon it is the first thing that wee desire when wee pray, *Thy Kingdome come*, That CHRIST would come and rule in our hearts: The Kingdome of CHRIST in his ordinances serves but to bring CHRIST home into his owne place, our hearts.

The words being thus explained, that judge-

ment

ment here includeth the government of both mind will and affections, there are divers conclusions that naturally doe spring from them.

The first conclusion from the connexion of this part of the verse with the former, is that *Christ* is upon those terms milde, so that hee will set up his Government in those, whom he is so gentle and tender over. He so pardons as he will be obeyed as a King; Hee so taketh us to be his Spouse, as hee will be obeyed as a husband; the same spirit that convinceth us of the necessity of his righteousnes to cover us, convinceth us also

The first Conclusion.

also of the necessity of his governement to rule us. His love to us moveth him to frame us to be like himselfe, and our love to him stirreth us up, to be such as he may take delight in, neither have we any more faith or hope then care to be purged as hee is pure; he maketh us subordinate governours, yea KINGS under himselfe, giving us graces not onely to set against, but to subdue in some measure our base affections. It is one maine fruit of CHRISTS exaltation that he may turne every one of us from our wickednes. *Acts* 3. 26. *For this end* CHRIST *dyed and rose againe and liveth*

liveth, that he ſhould bee Lord of the dead and the living. Rom. 14.9. GOD hath bound himſelfe by an oath that he would grant us that *without feare wee might ſerve him in holineſſe and righteouſnes in his ſight,* Luk.1.75 not onely in the ſight of the world.

1 This may ſerve for a tryall to diſcerne who may lay juſt claime to CHRISTS mercy; only thoſe that will take his yoke, and count it a greater happineſſe to be under his government, then to enjoy any liberty of the fleſh, that will take whole CHRIST, and not ſingle out of him what may ſtand with their preſent con- Who may lay claym to mercy.

tentment

tentment, that will not divide Lord from Jesus, and so make a Christ of their owne: none ever did truely desire mercy pardoning, but desired mercy
Psal. 51. healing. *David* prayeth for a new spirit, as well as for sense of pardoning mercy.

2 This sheweth that those are mis-led, that make CHRIST to bee onely righteousnesse to us, and not sanctification, except by imputation: whereas it is a great part of our happinesse to bee under such a Lord, who was not onely *borne* for us, and *given unto us*, but *hath the government likewise upon his shoulders*, that is our sanctifier as well

well as our Saviour, our Saviour as well by the effectuall power of his Spirit from the power of ſin, as by the merit of his death from the guilt thereof; So that this 1, be remembred, that the firſt and chiefe ground of our comfort is, that CHRIST as a Prieſt offered himſelfe as a Sacrifice to his Father for us. The guilty ſoule flyeth firſt to CHRIST crucified made a curſe for us. Thence it is that CHRIST hath right to governe us, thence it is that he giveth us his ſpirit as our guide to leade us home. 1 Caution.

2 In the courſe of our life after that we are in ſtate of grace, and be overtaken

ken with any sin, we must remember to have recourse first unto Christ for mercy to pardon us, and then to the promise of his Spirit to governe us.

3 3. And when wee feele our selves cold in affection and duty, it is the best way to warme our selves at this fire of his love and mercy in giving himselfe for us.

4 4. Againe, remember this, that CHRIST, as hee ruleth us, so it is by a spirit of love from a sense of his love, whereby his commandements are easie to us; hee leadeth us by his free Spirit, a Spirit of liberty: his subjects are voluntaries: the constraint

that

that hee layeth upon his ſubjects is that of love: he draweth us with the cords of love ſweetly. Yet remember withall, that he draweth us ſtrongly by a ſpirit of power, for it is not ſufficient, that we have motives and incouragements to love and obey CHRIST from that love of his, whereby hee gave himſelfe for us to juſtifie us; but Chriſts ſpirit muſt likewiſe ſubdue our hearts and ſanctifie them to love him, without which, all motives would be uneffectuall. Our diſpoſition muſt be changed, we muſt bee new creatures; They ſeeke for heaven in hell, that ſeeke for ſpirituall love

love in an unchanged hart
When a childe obeyes his
father it is so from reason
perswading him, as like-
wise from a child-like na-
ture wch giveth strength
to these reasons: It is na-
turall for a childe of God
to love Christ so farre as
he is renewed: not onely
from inducement of rea-
son so to doe, but likewise
from an inward principle
and work of grace, when
those reasons have their
chiefe forces; first, we are
made partakers of the di-
vine nature, and then we
are easily induced and led
by Christs Spirit to spi-
tuall duties.

The second conclusion, it hath two branches.

The 2 conclusion is, that
Christs government in his
Church

hurch & in his children, a wise and well ordered overnment, because it is alled judgement, & judgment is the life and soule f wisedome. Of this Conusion there are two brannes; 1 that the spirituall overnment of Christ in s is joyned with judgement and wisedome. 2 Whereſoever true spirituall wisedome and judgment is, there likewise the pirit of Christ bringeth n his gracious government. For the first, a well uided life by the rules of CHRIST standeth with he strongest and highest eason of all; and therefore holy men are called he *children of wisedome*, and

and are able to *justifie* be
by reason and experien
al the wayes of wisedo
Opposite courses are *f*
and madnesse. Hereup
1 Cor. 2. 15. Saint *Paul* saith, that a *s*
ritual man judgeth all thi
that appertaine to him,
is judged of none that are
an inferiour rank, becau
they want spirituall lig
and sight to judge; yet t
sort of men will bee jud
ing, *and speaking ill of w*
they know not, they step
from ignorance to pre
dice and rash censu
without taking rig
judgement in their wa
and therefore their judg
ment comes to nothi
But the judgement of
spirituall man, so far for

he is spiritual, shal stand
cause it is agreeable to
nature of things: as
ngs are in themselves,
they are in his judge-
ent. As GOD is in
nselfe infinite in good-
ss and majestie, &c. so
is to him, he ascribes to
OD in his heart his divi-
y and all his excellen-
s. As CHRIST is in
nselfe the only media-
r, and *All in All* in the
urch, so he is to him, by
king Christ so in his
art. *As all things are dung* Philip. 3.
comparison of CHRIST,
they are to *Paul* a san-
fied man. As the very
rst thing in Religion,
reproch of Christ is better Heb. 11.
n the pleasure of sin for a
season

season, so it is to *Mose* man of a right *esteeme*. *one day in the Courts of* G *is better then a thousand* *where*, so it is to *Davi* man of a reformed jud ment. There is a conf mity of a good mans ju ment to things as they in themselves, and acc ding to the difference, agreement put by G in things, so doth his ju ment differ or agree.

Truth is truth, and ror error, and that wh is unlawfull, is unlaw whether men thinke so no. GOD hath put an ternall difference betw light and darkneſſe, go and ill, which no creatu conceit can alter, a

the

herefore no mans judge-
ment is the meaſure of
hings further than it a-
grees to truth ſtamped up-
on things themſelves by
God. Hereupon becauſe
wiſe mans judgement a-
grees to the truth of
hings, a wiſe man may in
ſome ſenſe bee ſaid to bee
he meaſure of things; and
he judgement of one ho-
y wiſe man, to be prefer-
red before a thouſand o-
thers. Such men uſually
are immoveable as the
Sun in its courſe, becauſe
they thinke, and ſpeake,
and live by rule. *A Ioſuah*
and his houſe will ſerve God, Ioſ.24.15.
whatſoever others doe,
and will run a courſe con-
trary to the world, becauſe
their

their judgements leade
them a contrary way
Hence it is, that Satha
hath a spite at the eye o
the soule, the judgement
to put out that by igno
rance and false reason, so
he cannot rule in any, un
till either hee hath take
away or peruerted judge
ment: he is a *Prince of dark*
nesse, and ruleth in darke
nes of the understanding
Therefore he must first b
cast out of the understan
ding by the prevailing o
truth, and planting it i
the soule. Those therefo
that are enemies of know
ledge, helpe *Sathan* an
Antichrist (whose King
dome like satans is a king
dome of darknes) to ere
the

their throne. Hence it is promiſed by CHRIST, that the *holy Ghoſt ſhal convince the world of Iudgmēt*; that is, that he is reſolved to ſet up a Throne of governmēt, becauſe the great lord of miſ-rule *Sathan the Prince of the world is judged* by the Goſpell, and the ſpirit accompanying it, his impoſtures are diſcovered, his enterprizes layd open; therefore when the Goſpell was ſpred, the Oracles ceaſed. *Sathan fell from heaven like lightning*, men were *tranſlated out of his Kingdome into Chriſts*. Where prevailing is by lyes, there diſcovery is victory: *They ſhall proceed further, for their folly ſhal* 2 Tim. 3. 9.

be manifest to all. So that manifestation of error giveth a stop to it, for none wil willingly be deceived. Let truth have full scope without check or restraint and let Satan & his instruments do their worst, they shall not prevaile; as *Ierom* saith of the *Pelagians* in his time. The discovery of your opinions is the vanquishing of them, your blasphemies appeare at the first blush.

Sententias vestras prodidisse, superasse est. Hier. in Epist. ad Tessephon: prima fronte apparent blasphemiæ.

Vse.

The necessity of knowledge.

Hence we learne the necessity, that the understanding be principled with supernaturall knowledge for the well managing of a Christian conversation.

There must be light to discover a further end then nature,

nature, for which wee are Chriſtians, & a rule ſutable directing to that end, which is the will of GOD in CHRIST, diſcovering his *good* pleaſure towards us, and our duty towards him, and in vertue of this diſcovery, we doe all that we doe, that any way may further our reckoning: *The eye muſt firſt be ſingle, and then the whole body and frame of our converſation will bee light*: otherwiſe both we and our courſe of liſe are nothing but darkneſs; The whole converſation of a Chriſtian is nothing elſe but knowledge digeſted into will, affection, and practice. If the firſt concoction in the ſtomach

be not good, that in the liver cannot be good: ſo if there be errour in the judgement it marres the whole practice, as an error in the foundation doth the building: GOD will have *no blind ſacrifices, no unreaſonable ſervices*, but will have us to *love him with all our minde*, that is, with our underſtanding part, as wel as *with all our hearts*, that is, the affecting part of the ſoule.

Luk. 10. 27

This order of Chriſts governmẽt by judgment, is agreeable unto the ſoul, and GOD delighteth to preſerve the manner of working peculiar unto man, that is, to doe what he doth out of judgment: as

as grace ſuppoſeth nature as founded upon it, ſo the frame of grace preſerveth the frame of nature in man. And therfore Chriſt bringeth all that is good in the ſoule through judgment, and that ſo ſweetly that many out of a dangerous error think, that that good which is in them & iſſueth from them, is from themſelves, & not frō the powerfull worke of grace. As in evill, the Devill ſo ſubtlely leadeth us according to the ſtreame of our owne nature, that men thinke that Sathan had no hand in their ſinne: but here a miſtake is with little perill, becauſe wee are il of our ſelves, & the devil

doth but promote what il he findeth in us. But there are no ſeeds of ſupernaturall goodneſſe at all in us, GOD findeth nothing in us but enmity, onely hee hath ingraven this in our nature to incline in generall to that wch we judge to be good. Now when he ſhall cleerely diſcover, what is good in particular wee are caried to it, and when convincingly he ſhal diſcover that which is ill, wee abhorre it as freely as we imbraced it before.

From whence wee may know, when we worke as we ſhould doe or no, that is, when we doe what wee doe, out of inward principles, when we fall not upon

on that which is good, only becauſe we are ſo bred, or becauſe ſuch or ſuch whom we reſpect doe ſo; or becauſe wee will maintaine a ſide, ſo making religion a faction; but out of judgement, when what wee doe that is good, we firſt judge it in our ſelves ſo to be: and what wee abſtaine from that is ill, we firſt judge it to be ill from an inward judgement. A ſound Chriſtian as hee enjoyeth *the better part*, ſo hath firſt made *choice* of it with *Mary*, *he eſtabliſheth all his thoughts by counſell.* GOD indeed uſeth carnall men to very good ſervice, but without a thorow altering, & con-

viction of their judgment. He worketh by them, but not in them, therefore they doe neither approve the good they doe, nor hate the evil they abstaine from.

2 Branch. The 2. Branch is, that wherſoever true wiſdome and judgement is, there Chriſt hath ſet up his government, becauſe where wiſedome is, it directs us not only to underſtād, but to order our waies aright; where *Chriſt* by his Spirit as a *Prophet teaches*, he likewiſe as a *King* by his Spirit ſubdueth the heart to obedience of what is taught. This is that teaching which is promiſed of GOD, when not only the braine,

braine, but the heart it selfe is taught. When men doe not onely know what they should doe, but are taught the very doing of it, they are not only taught that they should love, feare, and obey, but they are taught love it selfe, and feare, and obedience it self. CHRIST setsup his chayre in the very heart, and alters the frame of that, and makes his subjects good, together with teaching of them to bee good. Other Princes can make good Lawes, but they *cannot Write them in their* peoples *hearts.* This is CHRISTS Prerogative; He infuseth into his subjects his owne Spirit, *upon*

Esay. 11. 2. *him there doth not onely rest the spirit of wisedome and understanding*, but likewise *the spirit of the feare of the Lord*. The knowledge which we have of him frō himselfe is a *transforming* knowledge. The same spirit that inlightneth the minde, inspireth gracious inclinations into the will and affections, and infuseth strength into the whole man. As a gracious man judgeth as he should, so hee affecteth and doth as he judgeth, his life is a cōmentary of his inward man; there is a sweet harmony betwixt GODS truth, his judgement, and his whole conversation. The heart of a Christiā is

like

like *Ieruſalem* when it was at the beſt, a City cõpact within it ſelfe; where are *ſet up the Thrones of Iudgement.* Judgement ſhould have a throne in the heart of every Chriſtian. Not that judgement alone will work a change, there muſt be grace to alter the bent and ſway of the will before it will yeeld to bee wrought upon by the underſtanding. But GOD hath ſo joyned theſe together as that whenſoever he doth ſavingly ſhine upon the underſtanding, hee giveth a ſoft and plyable heart, for without a work upon the heart by the Spirit of GOD, it will follow its owne inclination to that

*Pſa.*122.3.

that which it affecteth, whatsoever the judgment shall say to the contrary: there is no connaturall proportion betwixt an unsanctified heart and a sanctified judgement. For the heart unaltered will not give leave to the judgment, coldly and soberly to conclude what is best, as the sicke man whilst his aguish distemper corrupteth his taste, he is rather desirous to please that, then to hearken what the Physitian shall speake. Judgemẽt hath not power over it self, where the will is unsubdued, for the will and affections bribe it to give sentence for them when any profit or pleasure

ſure ſhall come in competition with that which the iudgement in generall only ſhall thinke to be good, and therefore it is for the moſt part in the power of the heart, what the underſtanding ſhall iudge and determine in particular things. Where grace hath brought the heart under, there unruly paſſions doe not caſt ſuch a miſt before the underſtanding but that in particular it ſeeth that which is beſt; & baſe reſpects ſpringing from ſelfe-love doe not alter the caſe, & byas the judgement into a contrary way, but that which is good in it ſelfe, ſhall be good unto us, although it croſſe our parti-

particular worldly interests.

Vse. The right conceiving of this hath an influence into practice, which hath drawne me to a more full explanation: this will teach us the right method of godlinesse, to beginne with judgement, and then to begge of GOD together with illumination, holy inclinations of our will and affections, that so a perfect government may be set up in our harts, and that our *knowledge may be with all judgement*, that is, with experience and feeling: when the judgement of CHRIST is set up in our judgements, and thence by the Spirit of

Phil. 1. 9.

CHRIST

CHRIST brought into our hearts, then it is in its proper place & throne, and untill then, truth doth us no good, but helpeth to condemne us. The life of a Chriſtian is a regular life, and hee that walketh by the rule of the new creature, peace ſhall be upon him, *he that deſpiſeth his way, and loveth to live at large* ſeeking all liberty to the fleſh, *ſhal dye.* And it is made good by St. *Paul*, *If wee live after the fleſh wee ſhall dye.*

Gal.6.

Pro.19.16

Rom.8.13.

We learne likewiſe that men of an il governed life have no true judgement: no wicked man can bee a wiſe man. And that without CHRISTS Spirit the

the ſoule is in confuſion, without beauty and form, as all things were in the Chaos before the creatiõ. The whole ſoule is out of joynt till it be ſet in again, by him whoſe office is to *reſtore all things*. The baſer part of the ſoule which ſhould bee ſubject, ruleth all, & keepeth under that little truth that is in the underſtanding, holding it captive to baſe affections, and Sathan by corruption getteth al the holds of the ſoule, *till* CHRIST ſtronger then he commeth, and driveth him out, and taketh poſſeſſion of all the powers and parts of ſoule and body, to be *weapons of righteouſneſſe, to ſerve him*, and

and then new Lords, new Lawes, CHRIST as a new Conqueror changeth the fundamental lawes of old *Adam*, and establisheth a government of his owne.

3 *Conclusiõ*

The third Conclusion is, that this *government is victorious*. The reasons are:

The reasons why Christs government is victorious

1 Rom. 9.5.

1, Because CHRIST hath conquered all in his owne person first, and hee *is* GOD *over all, blessed for evermore*; and therefore over *Sinne, Death, Hell, Satan, the World, &c.* And as he hath overcome them in himselfe, so he overcomes them in our hearts and consciences. Wee use to say, Conscience maketh a man a King or a caitife, because it is planted in us to judge

judge for GOD, either with us, or against us; now if naturall conscience bee so forcible, what will it be when besides it owne light it hath the light of divine truth put into it? It will undoubtedly prevaile, either to make us hold up our heads with boldnesse, or abase us beneath our selves. If it subject it selfe by grace to Christs truth, then it boldly over-lookes *Death, Hell, Iudgement*, and all spirituall enemies, because then Christ sets up his Kingdome in the conscience, and makes it a kind of Paradise.

The sharpest conflict which the soule hath, is betweene the conscience and

and Gods Juſtice: now if the conſcience ſprinckled with the blood of Chriſt hath prevailed over aſſaults fetcht from the juſtice of GOD as now ſatisfied by CHRIST, it will prevaile over al other oppoſition whatſoever.

2 We are to encounter with accurſed & damned enemies; therefore if they begin to fall before the ſpirit in us, they ſhall fall: if they riſe up againe, it is to have the greater fall. 2

3 The ſpirit of truth to whoſe tuition CHRIST hath cõmitted his *Church*, and the truth of the Spirit which is the Scepter of CHRIST, abide for ever; therefore the ſoule 3

begotten

begotten by the immorta
1 Pet. 1. 23. seed of the spirit, and thi
truth, must not onely liv
for ever, but likewise pre
vaile over all, that oppos
it, for both the word an
Heb. 4. 12. spirit are *mighty in opera*
tion; and if the ill spirit b
never idle in those whom
GOD delivereth up t
him, we cannot think tha
the Holy Spirit will be
idle in those whose lea
ding and government i
committed to him. No, a
he dwelleth in them, so h
will drive out all that ris
up against him, untill he
be all in all.

What is spirituall is e-
ternall; truth is a beame o
CHRISTS Spirit both in
it selfe, and as it is ingraf-
ted

ed into the ſoule, there-
ore it, and the grace
though little) wrought
y it, will prevaile; a little
hing in the hand of a Gy-
nt will do great matters.
A little faith ſtrengthned
y CHRIST will work
vonders.

4 *To him that hath ſhall be given*, the victory over a- Mat. 25. 29.
ny corruption or tempta-
ion is a pledge of finall
victory. As *Ioſhua* ſaid
when he ſet his foot upon
he five Kings which hee
conquered; *Thus God ſhall do with all our enemies*, hea- Ioſ. 10. 25.
ven is ours already, onely
we ſtrive till we have full
poſſeſſion.

5 CHRIST as King
rings in a commanding
light

light into the soule, and
bowes the necke, and sof-
tens the Iron sinew of the
inner man, and where he
begins to rule, he rules for
Luk. 1.33. ever, *his Kingdome hath no*
end.

6 The end of CHRISTS
1 Joh. 3.8. comming was to destroy
the workes of the devill
both for us and in us: And
the end of the resurrecti-
on was, as to seale unto us
the assurance of his victo-
ry; So 1, to quicken our
soules from death in sin
2, to free our soules from
such snares and sorrowes
of spirituall death as ac-
company the guilt of sin
3, to raise them up more
comfortable, as the Sunne
breakes forth more glori-
ously

Why Christ rose a-gaine.
1
2
3

ouſly out of a thick cloud 4, to raiſe us out of particular ſlips, and failings, ſtronger; 5, to raiſe us out of all troubleſome and darke conditions of this life: And 6, at length to raiſe our bodies out of the duſt. For the ſame power that the Spirit ſhewed in rayſing CHRIST our *Head*, from the ſorrows of death, and the loweſt degree of his abaſement; the ſame power obtained by the death of CHRIST from GOD now appeaſed by that ſacrifice, will the ſpirit ſhew in the Church which is his body, and in every particular member thereof. 4 5 6

And this power is conveyed

veyed by faith, whereby after union with CHRIST in both his estates of humiliation and exaltation wee see our selves not only *dead with Christ*, but *risen and sitting together with him in heavenly places*. Now we apprehending our selves to be dead, and risen, and therupon victorious over all our enemies in our *Head*, And apprehending that his scope in all this is to cõforme us to himself we are by this faith *changed into his likenesse*, and so become conquerers over all our spirituall enemies as he is, by that power we we derive frõ him, who is the storehouse of all spirituall strength for all his

CHRIST

CHRIST at length will have his end in us, & faith reſteth aſſured of it, and this aſſurance is very operative, ſtirring us up to joyne with CHRIST in his ends.

And ſo for the Church in generall, by CHRIST it will have its victorie: CHRIST is that *little ſtone cut out of the mountain without hands, that breaketh in peeces that goodly Image*, that is, all oppoſite government, untill it become *a great mountaine, and filleth the whole earth.* So that the ſtone that was cut out of the mountaine, becomes a mountaine it ſelfe at length; who art thou then O mountaine,

Dan. 2. 35.

O that

that thinkeſt to ſtand up againſt this mountaine: all ſhall lie flat and levell before it. Hee will bring downe all mountainous high-exalted thoughts & lay the pride of all fleſh low. When chaffe ſtrives againſt the winde, ſtubble againſt the fire, when the heele kickes againſt the prickes, when the pot-ſheard ſtrives with the potter; when man ſtrives againſt GOD, it is eaſie to know on which ſide the victory wil go. The winds may toſſe the ſhip wherin CHRIST is, but not overturne it. The waves maydaſh againſt the rock, but they doe but breake themſelves againſt it.

If

If this bee so, why is it thus with the Church of GOD, and with many a gracious Christian: the victory seemeth to goe with the enemy. *Object.*

For answer, remember, *Answ.*

1, GODS children usually in their troubles overcome by suffering, here Lambs overcome Lyons, & Doves Eagles by suffering, that herein they may be conformable to Christ who cõquered most, whẽ he suffered most; together with Christs kingdome of patience, therewas a Kingdome of power. 1 How Gods Children overcome.

2 This victory is by degrees, and therefore they are too hasty spirited, that would conquer so soone 2

as they strike the first stroke, & be at the end of their race at the first setting forth: the *Israelites* were sure of victory in their voyage to *Canaan*, yet they must fight it out. GOD would not have us presently forget what cruell enemies CHRIST hath overcome for us, *destroy them not, lest the people forget it* (saith the *Psalmist*) That so by the experience of that anoyance we have by thē, wee might be kept in feare to come under the power of them.

Psa.59.11

3 That GOD often worketh by contraries; when hee meanes to give victory, hee will suffer us to be foyled first; when he meanes

3

means to comfort, he will terrifie firſt; when hee meanes to juſtifie, he will condemne us firſt; whom he meanes to make glorious, he will abaſe firſt. A Chriſtian conquers even when he is conquered; when he is conquered by ſome ſins, he gets victory over others more dangerous, *as ſpiritual Pride, ſecurity, &c.*

4. That CHRISTS worke both in the Church and in the hearts of Chriſtians often goeth backward, that it may goe the better forward: As ſeed rots in the ground in the Winter time, but after comes better up, and the harder the Winter, the 4

Virtutis cuſtos infirmitas.

more flouriſhing the Spring, ſo we learne to ſtand by falls, and get ſtrength by weaknes diſcovered, wee take deeper roote by ſhaking; and as torches flame brighter by mooving, thus it pleaſeth CHRIST out of his freedome, in this manner to maintaine his government in us. Let us herein labour to exerciſe our faith, that it may anſwer *Chriſts* manner of cariage towards us; when we are foyled, let us beleeve wee ſhall overcome; when wee are fallen, let us beleeve we ſhall riſe againe. *Iacob* after he had a *blow upon which he halted*, yet *would not give over wraſtling* till he

he had gotten the *bleſſing*, ſo let us never give over, but in our thoughts knit the beginning, progreſſe, and end together, and thē wee ſhall ſee our ſelves in heaven out of the reach of all enemies. Let us aſſure our ſelves that GODS grace even in this imperfect eſtate, is ſtronger thē mans free-will in the ſtate of firſt perfection, being founded now in Chriſt, who as he is the *author*, ſo will bee *the finiſher of our faith*, we are under a more gracious covenant.

Fides radicata.

That which ſome ſay of faith rooted that it continueth, but weake faith may come to nothing, ſeemeth to be croſſed by

How weake faith prevailes.

this Scripture. For as the strongest faith may bee shaken, so the weakest where truth is, is so farre rooted that it will pervaile. Weakness with watchfulness will stand out, when strength with too much confidence faileth. Weakness with acknowledging of it, is the fittest seat and subject for GOD to perfit his strēgth in; for consciousnesse of our infirmities driveth us out of our selves to him in whom our strength lyeth.

Hereupon it followeth, that weakness may stand with the assurance of salvation; the disciples notwithstanding all their weaknesses, are bidden to

rejoyce

rejoyce that their names are writtē in heaven. Failings (with conflict) in ſanctification ſhould not weaken the peace of our juſtification, and aſſurance of ſalvation. It mattereth not ſo much, what ill is in us, as what good, not what corruptions, but how we ſtād affected to them: not what our particular failings be ſo much, as what is the thred and tenor of our lives: for CHRISTS miſlike of that which is amiſs in us redounds not to the hatred of our perſons, but to the victorious ſubduing of al our infirmities

Luk. 10. 20

Some have after conflict wondered at the goodneſſe of GOD that

so little and shaking faith should have upheld them in so great combats, when Sathan had almost catched them. And indeed it is to be wondred, how much a little grace will prevaile with GOD for acceptance, and over our enemies for victory, if the heart be upright. Such is the goodnes of our sweet Saviour, that hee delighteth stil to shew his strēgth in our weakneſſe.

Vse 1. First therefore for the great consolatiō of poore and weake Christians, let them know, that a sparke frō heavē though kindled under greene wood that sobbes and smoakes, yet it will consume all at last,

Love

Love once kindled is *ſtrong as death, much water cannot quench it*, and therefore it is called a *vehement flame* or *flame of* GOD, kindled in the heart by the Holy Ghoſt. That little that is in us, is fed with an everlaſting ſpring. As the fire that came downe from heaven in *Elias* his time, licked up all the water, to ſhew that it came from GOD, ſo will this fire ſpend all our corruption, no affliction without, or corruption within ſhall quench it. In the morning wee ſee oft clouds gather about the Sun, as if they would hide it, but the Sunne waſteth them by little and little, til it come to *Cant.*

to its full ſtrength. At the firſt, feares and doubts hinder the breaking out of this fire, untill at length it gets above them all, and CHRIST prevailes; and then hee backes his owne graces in us. Grace conquers us firſt, and we by it conquer all things elſe; whether it bee corruptions within us, or temptations without us.

The Church of CHRIST begotten by the word of truth, hath the doctrine of the Apoſtles for her crowne, and tramples the Moone, that is, the world, and all worldly things under her feet; *Every one that is borne of God overcomes the world.* Faith, whereby

Rev. 12. 1.

1 Iob. 5. 4.

eſpeci-

eſpecially CHRIST rules, ſets the ſoule ſo high, that it overlookes all other things, as farre below, as having repreſented to it, by the Spirit of CHRIST, riches, honor, beauty, pleaſures of a higher nature.

Now that we may not come ſhort of the comfort intended; there are two things eſpecially to be taken notice of by us, 1. whether there be ſuch a judgment or government ſet up in us, to which this promiſe of victory is made. 2, Some rules or directions how wee are to cary our ſelves, that the judgement of Chriſt in us may indeed be victorious.

The

Triall to know whether this iudgment in us is such as will be victorious.

The evidences wherby wee may come to know, that CHRISTS judgement in us, is such as will be victorious, are, 1. If we bee able from experience to justifie all CHRISTS wayes, let flesh and blood say what it can to the contrary, and can willingly subscribe to that course which GOD hath taken in CHRIST, to bring us to heaven, and still approve a further measure of grace then we have attained unto, and project and forecast for it. No other men can justifie their courses when their conscience is awaked. 2, When reasons of religion, be the strongest reasons with us, and

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pre-

prevaile more then reaſons fetcht from worldly policy, 3, when wee are ſo true to our ends & faſt to our rule; as no hopes or feares can ſway us another way, but ſtill we are looking what agrees or differs from our rule. 4, When wee *can doe nothing againſt the truth, but for the truth,* as being dearer to us then our lives, truth hath not this ſoveraigntie in the heart of any carnall man. 5, When, if wee had libertie to chooſe under whoſe Government wee would live, yet out of a delight in the inner man to *Chriſts* government, wee would make choyce of him only, to rule us before any other

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4. 2. Cor. 13. 8.

5.

ther, for this argues that wee are like minded to CHRIST; A free and *a voluntary people*, and not compelled unto Chriſts ſervice, otherwiſe then by the ſweet conſtraint of love. When we are ſo far in liking with the gouernment of CHRISTS Spirit, that wee are willing to reſigne up our ſelves to him in all things, for thē his kingdome is come into us, when our wills are brought to his will; it is the bent of our wils that maketh us good or ill.

6 6. A well ordered uniforme life, nor by fits or ſtarts, ſhewes a well ordered heart, as in a clocke when the hammer ſtrikes well

well, and the hand of the Dyall points well, it is a ſigne that the wheeles are right ſet. 7, When Chriſts will commeth in competitiõ with any earthly loſſe or gaine, yet if thẽ in that particular caſe the heart wil ſtoope to CHRIST, it is a true ſigne; for the trueſt tryall of the power of grace is in ſuch particular caſes which touch us neereſt, for there our corruption maketh the greateſt head; when CHRIST came neere home to the young man in the Goſpel, hee loſt a diſciple of him. 8, When we can practiſe duties pleaſing to Chriſt, though contrary to fleſh, and the courſe of the world.

7

8

world. And when we can overcome our selves in that evill, to which our nature is prone, and standeth so much inclined unto, and which agreeth to the sway of the times, and which others lie inthralled under, as desire of revenge, hatred of enemies, private ends, &c. then it appeares that grace is in us above nature, heaven above earth, and will have the victory.

Degrees of victory.

For the further clearing of this, and helping of us in our tryall, wee must know there bee three degrees of victory. 1, When wee resist though wee be foyled.

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2, When Grace gets the better though with conflict.

flict. 3, When all corruption is perfectly ſubdued. Now when wee have ſtrength but onely to reſiſt, yet wee may know CHRISTS government in us will bee victorious, becauſe what is ſaid of the *Devill*, is ſaid of all our ſpirituall enemies, *If we reſiſt, they ſhall* in time *flye from us:* becauſe *ſtronger is he that is in us*, that taketh part with his own Grace, *than he that is in the world.* And if wee may hope for victory upon bare reſiſtance, what may wee not hope for when the Spirit hath gotten the upper hand?

3

James 4.

1 *Joh.* 4.4.

For the ſecond, that is, directions.

Wee

Directiõs how to make our iudgmẽts victorious

We must know, though Christ hath under-taken this victorie, yet he accomplisheth it by training us up to fight his battells; he overcommeth in us, by making us *wise to salvation*: and in what degree we beleeve Christ will conquer, in that degree wee wil endevour by his grace that wee may conquer: for Faith is an obedient and a wise grace: Christ maketh us wise to põder & weigh things, and thereupon to ranke and order them so as we may make the fitter choise of what is best. Some rules to helpe us in judging are these.

Rules whereby we may better judge.

To judge of things as they helpe or hinder the maine:

maine: as they further or hinder our reckoning: as they make us more or leſs ſpirituall, and ſo bring us neerer to the fountaine of Goodnes, GOD himſelfe: as they bring us peace or ſorrow at the laſt: as they commẽd us more or leſſe to GOD, and wherein we ſhal approve our ſelves to him moſt: Likewiſe to judge of things now, as we ſhall doe hereafter, when the ſoule ſhall be beſt able to judge, as when wee are under any publike calamitie, or at the houre of death, when the ſoule gathereth it ſelfe from all other things to it ſelf: looke backe to former experience, ſee what is moſt agreeable

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greeable unto it; what was
beſt in our worſt times. If
Grace is or was beſt then,
8 it is beſt now. And labour
to judge of things as hee
doth, who muſt judge us,
& as holy men judge, who
are led by the Spirit; more
9 particularly, what thoſe
judg, that have no intereſt
in any benefit that may
come by the thing which
is in queſtion: for out-
ward things blinde the
eyes even of the wiſe; wee
ſee Papiſts are moſt cor-
rupt in thoſe things, wher
their honour, eaſe or pro-
fit is ingaged, but in the
doctrine of the Trinity,
which doth not touch up-
on theſe things, they are
ſound. But it is not ſuffi-
cient

cient that judgement bee right, but likewiſe ready and ſtrong.

Where Chriſt eſtabliſheth his government, he inſpireth care to keep the judgmẽt cleare and freſh, for whilſt the judgement ſtandeth ſtraight & firme, the whole frame of the ſoule continueth ſtrong and impregnable. True judgement in us advanceth CHRIST, & CHRIST will advance it. All ſinne is either from falſe principles or ignorance, or mindleſneſſe, or unbeleefe of true. By inconſideration, and weakneſs of aſſent *Eve* loſt her hold at firſt. It is good therefore to ſtore up true principles in our

Further directions for iudgment. 1.

our hearts, and to refresh them often, that in vertue of them our affections and actions may be more vigorous. When Iudgement is fortified; evill findes no entrance, but good things have a side within vs, to entertaine them. Whilest true convincing light continueth, we will not doe the least ill of sinne, for the greatest ill of punishment. *In vaine is the net spred in the eyes of that which hath wings.* Prov. 1.17 Whilest the soule is kept aloft, there is little danger of snares below; we lose our high estimation of things, before we can be drawne to any sinne.

And because knowledge

and

and affection mutually helpe one another: it is good to keep up our affections of *love* and *delight* by all sweet inducements and divine incouragements, for what the heart liketh best, the minde studieth most. Those that can bring their hearts to delight in CHRIST, know most of his waies. *Wisdome loveth him that love her.* Pro. 8. 17. Love is the best entertainer of truth, and when it is not *entertained in the love of it*, (being so lovely as it is) it leaveth the heart, and will stay no longer. It hath beene a prevailing way to beginne by with-drawing the love, to corrupt the Judgment; 2 Thes. 2.

becauſe as we love ſo we uſe to judge: and therfore it is hard to bee affectionate and wiſe in earthly things; but in heavenly things, where there hath beene a right information of the judgement before, the more our affections grow, the better and clearer our judgments wil be, becauſe our affections though ſtrong, can never riſe high enough to the excellencie of the things. Wee ſee in the *Martyres*, when the ſweet doctrine of Chriſt had once gotten their hearts, it could not be gotten out againe by all the torments the wit of cruelty could deviſe. If CHRIST hath

once poſſeſſed the affections, there is no diſpoſſeſſing of him againe. A fire in the heart overcommeth all fires without.

3. Wiſedome likewiſe teacheth us, wherein our weakneſſe lyeth, and our enemies ſtrength, wherby a jealous feare is ſtirred up in us, whereby we are preſerved: For out of this godly jelouſie wee keepe thoſe provocations which are active and working, from that which is paſſive and catching in us, as wee keepe fire from powder. They that will hinder the generation of noyſome creatures, will hinder the conception firſt, by keeping male and female aſun- 3.

der. This jealousie will be much furthered by observing strictly what hath helped or hindred a gracious temper in us: and it will make us take heed that wee consult not with flesh and blood in our selves or others. How else can wee thinke that Christ will lead us out to victory, when wee take counsell of his and our enemies?

4 4. CHRIST maketh us likewise carefull to attend all meanes, whereby fresh thoughts and affections may be stirred up and preserved in us. Christ so honoureth the use of means, and the care hee putteth into us, that hee ascribeth both

both preſervation and victory unto our care of keeping our ſelves. *He that is begotten of God, keepeth himſelfe*; but not by himſelfe, but by the Lord, in dependance on him in the uſe of meanes. Wee are no longer ſafe, then wiſe to preſent our ſelves to all good advantages of acquaintance, &c. By going out of GODS walkes, we goe out of his government, and ſo loſe our frame, and finde our ſelves over-ſpread quickly with a contrary diſpoſition. When wee *draw neere to Chriſt* in his ordinances, *he drawes neere unto us.* 1 *Joh.* 5. 18

5 Keepe grace in exerciſe: it is not ſleepy habits but 5.

but Grace in exerciſe that preſerveth us. Whilſt the ſoule is in ſome civill or ſacred imployment, corruptions within us, are much ſuppreſſed, and Sathans paſſages ſtopped, & the Spirit hath a way opē to inlarge it ſelfe in us,& likewiſe the guard of *Angels* then moſt neerely attend us; which courſe oftē prevailes more againſt our ſpirituall enemies then direct oppoſition. It ſtands upon Chriſts honour to maintain thoſe that are in his worke.

Sixthly, in all directions wee muſt looke up to CHRIST the quickning ſpirit, and reſolve in his ſtength: though wee are exhorted

exhorted *to cleave to the Lord with full purpoſe of heart*, yet wee muſt pray with *David*, *Lord for ever keepe it in the thoughts of our hearts, and prepare our hearts unto thee:* our hearts are of themſelves very looſe and unſetled, *Lord unite our hearts unto thee to feare thy name*, or elſe without him our beſt purpoſes will fall to the ground. It is a pleaſing requeſt out of love to GOD, to begge ſuch a frame of ſoule from him, wherein he may take delight; and therefore in the uſe of al the means, wee muſt ſend up our deſires and complaints to heavē to him for ſtrength and helpe, and then wee

Act. 11. 23

1 Chro. 29. 13.

Pſa. 86. 11

may be sure, that *he will bring forth judgement into victory.*

7. Lastly, it furthers the state of the soule, to know what frame it should bee in, that so wee may order our soules accordingly; we should alwaies be fit for communion with GOD, and be heavenly minded in earthly businesse, and be willing to be taken off from them, to redeeme time for better things; we should bee ready at all times to depart hence, and to live in such a condition, as wee would bee content to dye in: wee should have hearts prepared for every good duty, open to all good occasions,

ſions, and ſhut to all temptations, keeping our watch; and being alwaies ready armed; ſo farre as wee come ſhort of theſe things, ſo farre wee have juſt cauſe to bee humbled, and yet preſſe forward that wee may gaine more upon our ſelves, and make theſe things more familiar and lovely unto us, and when we finde our ſoules any wayes falling downewards, it is beſt to raiſe them up preſently by ſome waking meditations; as of the preſence of GOD, of the ſtrict reckoning we are to make, of the infinite love of GOD in CHRIST, and the fruites of it, of the excel-

lency of a Christians calling, of the short and uncertaine time of this life: how little good all those things that steale away our hearts, will doe us ere long; and how it shall be for ever with us thereafter as wee spend this little time well, or ill, &c. the more wee give way for such considerations to sinke into our hearts, the more we shall rise nearer to that state of soule which wee shall enjoy in Heaven. When we grow regardlesse of keeping our soules, then GOD recovers our taste of good things againe, by sharpe crosses, thus *David*, *Solomon*, *Sampson*, &c. were recovered:

covered: it is much eaſier kept then recovered.

But notwithſtanding my ſtriving, I ſeeme to ſtand at a ſtay. *Object.*

Grace (as the ſeed in the Parable) growes we know not how, yet at length when GOD ſeeth fitteſt wee ſhall ſee that all our indeavour hath not beene in vaine, the tree falleth upon the laſt ſtroke, yet all the former ſtrokes help it forward. *Anſw.* 1

Sometimes victory is ſuſpended, becauſe ſome *Achan* is not found out; or becauſe wee are not humble enough, as *Iſrael* had the worſt againſt the *Benjamites* till they faſted and prayed; or becauſe we betray *Anſw.* 2. *Iudg.* 20:26

tray our helps, and ſtand not upon our guard, and yeeld not preſently to the motions of the Spirit, which mindeth us alwayes of the beſt things, if wee would regard it. Our own conſciences will tell us, if we give thē leave to ſpeak that ſome ſinful favouring of our ſelves is the cauſe. The way in this caſe to prevaile, is 1. to get the victory over the pride of our own nature, by taking ſhame to our ſelves, in humble confeſſiō to God; and then 2. to overcome the unbeliefe of our harts by yeelding to the *promiſe* of pardon; and then 3. in confidence of Chriſts aſſiſtance to ſet our ſelves a gainſt

gainſt thoſe ſins wch have prevailed over us; and thē prevailing over our ſelves we ſhall eaſily prevaile over all our enemies, and conquer all conditions we ſhall be brought into.

If Chriſt will have the victory, then it is the beſt way for Nations & States to *kiſſe the Son*, and to imbrace *Chriſt* & his religiō; to ſide with Chriſt, and to owne his cauſe in the world, his ſide will prove the ſtronger ſide at laſt; happy are we if Chriſt honour us ſo much as to uſe our helpe *to fight his battell againſt the mighty*. True Religion in a State, is as the maine piller of a houſe, and ſtaffe of a tent that *Vſe 2.*

that upholds all: 2, so for *families*, let CHRIST be the chiefe Governour of the family; and 3, let every one bee as a house for CHRIST to dwel familiarly in, and to rule; where CHRIST is, all happinesse must follow. If Christ goeth, all will goe; where CHRISTS government in his ordinances, and his spirit is, there all subordinate government will prosper: Religion inspireth life and grace into all other things, all other *vertues* without it are but as a faire picture without a head. Where *Christs* Lawes are written in the heart, there all other good lawes are best obeyed, none

none deſpiſe mans law, but thoſe that deſpiſe Chriſts firſt. Of all perſons a man guided by CHRIST is the beſt, and of all creatures in the world, a man guided by will and affection (next the devill) is the worſt. The happineſſe of weaker things ſtands in being ruled by ſtronger: it is beſt for a blind man to be guided by him that hath ſight; it is beſt for ſheepe and ſuch like ſhiftleſſe creatures to be guided by man; and it is happieſt for man to be guided by Chriſt, becauſe his government is ſo victorious that it frees us from the feare and danger of our greateſt

Nemo humanam authoritatem contemnit, niſi qui divinam prius contempſit.

greateſt enemies, and tends to bring us to the greateſt happineſſe that our nature is capable of. This ſhould make us to joy when Chriſt reigneth in us. When *Solomon was crowned the people ſhouted*, ſo that *the earth rang*; much more ſhould wee rejoyce in CHRIST our KING.

And likewiſe for thoſe, whoſe ſoules are deere unto us, our indeavour ſhould be that Chriſt may raigne in them alſo; that they may bee *baptized* by Chriſt with this *fire*, that theſe ſparkes may bee kindled in them. Men labour to cheriſh the ſpirit and metall (as they terme it) of thoſe they trayn up, becauſe

Mat. 3. 11.

becauſe they thinke they will have uſe of it in the manifold affaires & troubles of this life. Oh, but let us cheriſh the ſparkes of Grace in them: for a naturall ſpirit in great troubles wil faile, but theſe ſparkes will make them conquerors over the greateſt evills.

If CHRISTS judgement ſhall bee victorious, then Popery being an oppoſite frame, ſet up by the wit of man, to maintaine ſtately idleneſſe, muſt fall. And it is falne already in the hearts of thoſe upon whom CHRIST hath ſhined. It is a lye, and founded upon a lye, upon the infallible judgement of *Vſe 3.*

of a man subject to sin and error. When that which is taken for a principle of truth, becomes a principle of error, the more relying upon it, the more danger.

4 *Conclusio.* It is not only said, *judgment* shall bee victorious, but that CHRIST will *bring* it openly forth to victory. Whence we observe, that Grace shall bee glory, and runne into the eyes of all. Now CHRIST doth conquer and hath his owne ends, but it is in some sort invisibly: his enemies within and without us seeme to have the better. But he will *bring forth judgment into victory*, to the view of all. The wicked that now shut their

their eyes ſhall ſee it to their torment. It ſhall not be in the power of ſubtile men to ſee or not ſee what they wold, *Chriſt* wil have power over their hearts, & as his wrath ſhall immediately ſeize upon their ſoules againſt their wills; ſo wil he have power over the eyes of their ſoules to ſee and know what will increaſe their miſery; Griefe ſhall be faſtned to all their ſenſes, and their ſenſes to griefe.

Then all the falſe gloſſes which they put upon things ſhall bee wiped away. Men are deſirous to have the reputation of good, and yet the ſweetneſſe of ill; nothing ſo cordially

dially oppoſed by them, as that truth which layeth them open to themſelves and to the eyes of others, their chiefe care being how to daube with the world and their own conſciences. But the time will come when they ſhall be drivē out of this fooles Paradiſe, and the more ſubtile their conveiance of things hath beene, the more ſhal be their ſhame. CHRIST whom GOD hath choſen to ſet forth the chiefe glory of his excellencies, is now veyled in regard of his body the Church, but wil come ere long to be *glorious in his Saints*; and not loſe the cleere manifeſtation of any

any of his attributes, and will declare to all the world what *he is*. When there ſhall be no glory but that of CHRIST and his Spouſe. Thoſe that are as *ſmoaking flaxe* now; ſhall then *ſhine as the Sunne in the firmament* and their *righteouſneſſe breake forth as the noone day*.

The Image of GOD in *Adam* had a commanding majeſtie in it, ſo that all creatures reverenced him, much more ſhall the Image of GOD in the perfection of it, command reſpect in all. Even now there is a ſecret awe put into the harts of the greateſt, towards thoſe in whō they ſee any grace to ſhine,

shine, from whence it was that *Herod feared Iohn Baptist*, but what will this bee in their day of bringing forth, which is called *the day of the revelation of the sonnes of God.*

There will bee more glorious times when *the Kingdomes of the earth shall be the Lord Iesus Christs*; and he shall raigne for ever: then shall judgement and truth have its victory: Then CHRIST will plead his own cause, truth shall no longer bee called heresie, and schisme, nor heresie catholike doctrine, wickednesse shall no longer goe masqued and disguised, goodnesse shall appeare in its owne luster and

Rev. 11.

and ſhine in its owne beames, things ſhall bee what they are; *nothing is hidden but ſhall be laid open.* Iniquity ſhall not be caried in a myſtery any longer. Deepe diſſemblers that thinke to hide their counſells from the Lord ſhall walke no longer inviſible as in the clouds. As Chriſt wil not quench the leaſt ſparke kindled by himſelfe, ſo will he dampe the faireſt blaze of goodly appearances which are not from above.

Vſe. If this were beleeved, men would make more account of ſincerity, which will onely give us boldneſſe, & not ſeeke for cover-ſhames; the cõfidence where-

whereof, as it maketh men now more presumptuous, so it will expose them hereafter to the greater shame.

If judgement shall bee brought forth to victory, then those that have been ruled by their own deceitfull hearts, and a spirit of errour, shall bee brought forth to disgrace: That GOD that hath joyned grace and truth with honour, hath joyned sin and shame together at the last; all the wit and power of man can never bee able to *sever what God hath coupled.* Truth and piety may bee trampled upon for a time, but as the *two witnesses* after they were slaine rose againe and stood upon their

their feet; ſo whatſoever is of GOD ſhal at length ſtand upon its owne bottome. There ſhall be a reſurrection not onely of bodies but of credits. Can wee thinke that hee that threw the Angells out of heaven wil ſuffer duſt and wormes meat to runne a contrary courſe, and to cary it away alwayes ſo? No as verily as CHRIST is *King of Kings, and Lord of Lords*, ſo will hee *daſh all thoſe* peeces of earth *which riſe up againſt him, as a potters veſſell.* *Was there ever any fierce againſt God and proſpered?* No doubtleſſe, the rage of man ſhal turne to CHRISTS praiſe: What was ſaid of *Pharoah*

Pſal.2.

Ioh.9.4.

Pſal.76,10

shall be said of all headdy enemies, who had rather lose their soules, then their wills, that they are but raised up for CHRIST to get himselfe glory in their confusion.

Let us then take heed that wee follow not the waies of those men, whose ends we shall tremble at: There is not a more fearefull judgement can befall the nature of man, then to bee given up to a reprobate judgement of persons & things, because it commeth under a *woe, to call ill good, and good ill.*

How wil they be laden with curses another day, that abuse the judgement of others by sophistry and flattery,

flattery, *deceivers, and being deceived?* Then the complaint of our firſt mother *Eve* will be taken up, but fruitleſly; The ſerpent hath deceived me; Sathan in ſuch and ſuch hath deceived me; Sinne hath deceived me; a fooliſh heart hath deceived me. It is one of the higheſt points of wiſedome, to conſider upon what grounds wee venture our ſoules. Happy men will they bee, who have by CHRISTS light, a right judgement of things, and ſuffer that judgement to prevaile over their hearts. *Geneſ. 3. 13*

The ſoule of moſt men is drowned in their ſenſes, and caried away with

weake opinions, raiſed from vulgar miſtakes and ſhadowes of things. And Satan is ready to inlarge the imagination of outward good, and outward ill, and make it greater then it is, and ſpirituall things leſſe, preſenting them through falſe glaſſes. And ſo men truſting in vanity, vaniſh themſelves in their own apprehenſions. A wofull condition, when both wee and that which wee highly eſteeme ſhall vaniſh together, which will be as truly as Chriſts judgement ſhall come to victory; and in what meaſure the vaine heart of man hath beene inlarged to conceive a greater good

good in things of this world then there is, by ſo much the ſoule ſhal be inlarged to be more ſenſible of miſery when it ſees its error. This is the difference betwixt a godly wiſe man, and a deluded worldling; that which the one doth now judge to be vaine, the other ſhal hereafter feel to be ſo, when it is too late. But this is the vanity of our natures, that though we ſhun above all things to be deceived and miſtakē in preſent things; yet in the greateſt matters of all we are willingly ignorant and miſ-led.

The fit concluſion is, That this government is ſet up, and advanced by *5 Concluſiō.*

Christ alone; He bringeth judgement to victory. We both fight & prevail *in the power of his might*; we overcome by the spirit obtained *by the blood of the Lambe.*

Psal. 144. 1 It is *he* alone that *teacheth our hands to warre, and fingers to fight.* Nature (as corrupted) favors its own being, and will maintaine it selfe against CHRISTS government. Nature (simply considered) cannot raise it selfe above it selfe to actions spirituall of a higher order and nature, therfore the divine power of CHRIST is necessary to cary us above all our own strength, especially in duties wherin we meet with greater opposition; for there

there, not onely nature will faile us, but ordinary grace, unleſſe there bee a ſtronger & a new ſupply. In taking up a burthen that is waightier then ordinary, if there bee not a greater proportion of ſtrength then weight, the undertaker will lye under it: So to every ſtrong encounter there muſt bee a new ſupply of ſtrength: as in *Peter* when he was aſſaulted with a ſtronger temptation, being not upheld and ſhored up with a mightier hand, notwithſtanding former ſtrength foully fell. And being fallen, in our raiſings up againe it is CHRIST that muſt doe the worke, 1, by

removing, or 2. weakning or 3, suspending opposite hindrances, 4, and by advancing the power of his grace in us to a further degree then wee had before wee fell; therefore when we are fallen, and by falls have gotten a bruise, let us goe to Christ presently to binde us up againe.

Let us know therefore that it is dangerous to looke for that from our selves, which we must have from Christ. Since the fal, al our strength lies in him as *Sampsons in his haires*, we are but subordinate agēts moving as we are moved, & working as we are first wrought upon, free so far forth as wee are freed, no wiser

Iudg.16.17

wiſer nor ſtronger then he makes us to be for the preſent in any thing wee undertake. It is his Spirit that actuates and inliveneth and applyeth that knowledge and ſtrength we have, or elſe it faileth and lyeth as uſeleſſe in us; we worke when we worke upon a preſent ſtrength; therefore dependant ſpirits, are the wiſeſt and the ableſt. Nothing is ſtrõger then humility, that goeth out of it ſelfe; or weaker then pride that reſteth upon its owne bottome: and this ſhould the rather be obſerved, becauſe naturally we affect a kinde of Divinity, in ſetting upon actions in the ſtrength of

Sic ſe habẽt mortalium corda; quæ ſcimus, cum neceſſe non eſt, in neceſſitate neſcimus. Bern. de conſid.

Fruſtra nititur qui non innititur.

Affectatio divinitatis.

our owne parts; whereas
Joh. 15. CHRIST saith, *without me you* Apostles that are in state of grace *can doe nothing*: he doth not say, you can doe a little, but nothing: of our selves, how easily are wee overcome? how weake to resist? wee are as Reedes shaken with every winde, wee shake at the very noyse and thought of poverty, disgrace, losses, &c. wee give in presently, we have no power over our eyes, tongues, thoughts, affections, but let sinne passe in and out. How soone are wee overcome of evill? whereas wee should overcome evill with good. How many good purposes

ſes ſticke in the birth, and have no ſtrength to come forth? All which ſhewes how nothing we are without the Spirit of Chriſt. Wee ſee how weake the Apoſtles themſelves were till they were indued with ſtrength from above. *Peter* was blaſted with the ſpeech of a Damſell; but after the Spirit of Chriſt fell upon him the more; the more they ſuffered, the more they were incouraged to ſuffer: their comforts grew with their troubles; therefore in all (eſpecially difficult encounters) let us lift up our hearts to CHRIST, who hath Spirit enough for us all, in all our exigences;

gences; and say with good *Iehoshaphat, Lord, wee know not what to doe, but our eyes are towards thee;* The battell we fight is thine, and the strength whereby wee fight must be *thine.* If thou goest not out with us, we are sure to be foyled. Sathan knowes nothing can prevaile against CHRIST, or those that relye upon his power; therefore his study is, how to keepe us in our selves, and in the creature: but we must cary this alwaies in our minds, that that which is begun in selfe-confidence will end in shame.

2 Cron. 20, 21.

How Christ bringeth forth iudgment to victory.

The manner of Christs *bringing forth judgement to victory,* is by letting us see

a

a neceſſity of dependence upon him: hence proceed thoſe ſpiritual deſertions wherein he often leaveth us to our ſelves, both in regard of grace and comfort, that wee may know the Spring-head of theſe to bee out of our ſelves. 1.

Hence it is that *in the mount*, that is, in extremities, *God is moſt ſeene*, 2. *Gen.* 22. 13

Hence it is that we are ſaved by the grace of faith, that carieth us out of our ſelves to relye upon another; and that faith worketh beſt alone, when it hath leaſt outward ſupport, Hence it is that wee often faile in leſſer conflicts, and ſtand out in greater, becauſe in leſſer we 3.

we rest more in our selves, in greater we flye *to the rock of our salvatiõ which is higher then we.* Hence likewise it is, that wee are stronger after foyles, because hidden corruption undiscern'd before, is now discovered, and thence we are brought to make use of mercy pardoning, and power supporting. One maine ground of this dispensation, is that wee should know it is Christ that giveth both the will, and the deed, and that as a voluntary worke according to his owne good pleasure. And therefore we should *work out our salvation in a* jealous *feare and trembling*, left by unreverent

5.

Phil. 2. 12.

verent and preſumptuous walking, wee give him cauſe to ſuſpend his gracious influence, and to leave us to the darkneſſe of our owne heart.

Thoſe that are under CHRIST S government have the ſpirit of Revelation, whereby they ſee and feel a divine power ſweetly and ſtrongly enabling them for to preſerve faith when they feele the contrary, and hope in a ſtate hopeles, and love to God under ſignes of his diſpleaſure, and heavenly mindedneſſe in the midſt of worldly affaires and allurements drawing a contrary way: they feele a power preſerving patience

ence, nay joy in the midst of causes of mourning, inward peace in the midst of assaults. Whence is it that when wee are assaulted with temptation, & when compassed with troubles, wee have stood out? but from a secret strength upholding us. To make so little grace so victorious over so great a masse of corruption, this requireth a spirit more thē humane; this is as to preserve fire in the sea, and a part of heaven even as it were in hell. Here we know where to have this power, and to whom to returne the praise of it. And it is our happines, that it is so safely hid in CHRIST for us,

us, in one ſo neere unto GOD and us. Since the fall, GOD will not truſt us with our owne ſalvation, but it is both purchaſed and kept by CHRIST for us, & we for *it* through faith, wrought by the power of GOD, and laying hold of the ſame: which power is *glorioufly* ſet forth by *Saint Paul*, 1, to bee *a great power*, 2, *an exceeding power*, 3, *a working and a mighty power*, 4, *ſuch a power as was wrought in rayſing Chriſt from the dead.* That grace which is but a perſwaſive offer, and in our pleaſure to receive or refuſe, is not that grace which brings us to Heaven; but Gods

Epeſ. 1. 19.

Gods people feele a powerful work of the *Spirit*, not only revealing unto us our misery, and deliverance through Christ, but emptying us of our selves, as being redeemed from our selves, and infusing new life into us, and after strengthning us & quickning of us when we droop and hang the wing, and never leaving us till perfect conquest.

6 Conclusiõ. The sixt conclusion is, that this prevailing Government shall not bee without fighting; There can be no victory where there is no combate; in *Esay* it is said, *He shall bring judgment in truth*, here it is said, *he shal send forth judgment*

Esay 42.3.

ment into victorie. The word *ſend forth* hath a ſtronger ſenſe in the originall, *to ſend forth with force*; to ſhew, that *where his government is in truth, it will be oppoſed, untill he getteth the upper hand.* Nothing is ſo oppoſed, as CHRIST and his government both within us, and without us. And within us moſt in our firſt converſion, though corruptiõ prevailes not ſo farre as to make void the powerfull worke of grace, yet there is not onely a poſſibility of oppoſing, but a proneneſſe to oppoſe, and not onely a proneneſſe, but an actual withſtanding the working of Chriſts Spirit, and that in

in every action, but yet no prevailing resistance, so far as to make void the work of grace, but corruption in the issue yeelds to grace.

There is much adoe to bring CHRIST into the heart, and to settle a Tribunall for him to judge there, there is an army of lusts mutiny against him. The utmost strength of most mens indeavours & parts, is to keepe Christ from ruling in the soule, the flesh still laboureth to maintaine its owne regency, and therefore it cryes downe the credit of whatsoever crosseth it, as Gods blessed ordinances &c & highly prizeth any thing though never so dead and empty,

empty, if it give way to the liberty of the fleſh.

And no marvaile if the ſpirituall government of CHRIST bee ſo oppoſed, 1, becauſe it is governmēt, & that limits the courſe of the will, and caſteth a bridle upon its wanderings; every thing naturall reſiſts what oppoſeth it; ſo corrupt will labours to beare downe all lawes, & counteth it a generous thing not to be awed, and an argument of a low ſpirit to feare any, even GOD himſelfe, untill unavoydable danger ſeizeth on men, and then thoſe that feared leaſt out of danger, feare moſt in danger, as wee ſee in *Balthazar*.

Reaſons *why Chriſts* government is oppoſed. 1.

Dan.5.6.

2, It

2, It is spiritual government, and therefore the lesse will flesh endure it: Christs government bringeth the very thoughts & desires which are the most immediate and free issue of the soule, into obedience; though a man were of so composed a carriage that his whole life were free from outward offensive breaches, yet with Christ, to bee *carnally or worldly minded, is death*, hee looketh on a worldly mind with greater detestation then any one particular offence.

Rom. 8. 6.
Gravius est peccatum diligere, quam perpetrare, &c. Gregor. Moral. lib. 25. cap. 11.

Object. But Christs Spirit is in those who are in some degree earthly minded?

Answ. Truth it is, but not as an allower

allower and maintainer, but as an oppoſer, ſubduer and in the end as a Conquerour: Carnall men would faine bring Chriſt and the fleſh together, and could bee content with ſome reſervation to ſubmit to Chriſt, but Chriſt will be no underling to any baſe affection; & therefore where there is allowance of our ſelves in any ſinfull luſt, it is a ſigne the Keyes were never given up to Chriſt to rule us.

3 Againe, this *judgement* is oppoſed, becauſe it is judgement, and men love not to be judged and cenſured. Now Chriſt in his truth arraigneth them, giveth ſentence againſt them, 3.

them, and bindeth them over to the latter judgement of the great day. And therefore they take upon them to judge that truth that muſt judge thē, but truth wil be too good for them; Man hath a day now, which Saint
1 Cor. 4. 3. *Paul* calls *mans day*, wherein hee getteth upon his bench, and uſurpeth a judgement over CHRIST and his wayes, but GOD hath a day, wherein he wil ſet all ſtraight, and his judgement ſhall ſtand. And the Saints ſhall have their time, when they ſhal
1 Cor. 6. 2. ſit in judgment upō them that judge them now. In the meane time CHRIST will rule in the middeſt of his

his enemies, even in the midst of our hearts. Psal. 110.

It is therefore no signe of a good condition, to find all quiet and nothing at odds: For can we think that corruption which is the elder in us, and Satan the strong man, that keepeth many holds in us, will yeeld possession quietly? No, there is not so much as a thought of goodnesse discovered by him, but he joyneth with corruption to kill it in the birth. And as *Pharoahs* cruelty was especially against the male children; so Sathans malice is especially against the most religious and manly resolutions. *Vse.*

This then wee are al-

wayes to expect, that whereſoever Chriſt commeth, there will be oppoſition: when Chriſt was borne, all *Ieruſalem* was troubled; ſo when Chriſt is borne in any man, the ſoule is in an uproare, and all becauſe the heart is unwilling to yeeld up it ſelfe to Chriſt to rule it.

Whereſoever Chriſt commeth, he breedeth diviſion, not only 1 between man and himſelfe, but 2, betweene man and man, and 3, betweene Church and Church: Of which diſturbance Chriſt is no more the cauſe, then Phyſicke is of trouble in a diſtempered body, of which noyſome humors are the

proper

proper cauſe: for the end of Phyſicke is the peace of humors. But Chriſt thinketh it fit that the thoughts of mens hearts ſhould bee diſcovered, and hee is as well for the *falling*, as the *riſing of many in Iſrael.*

Thus the deſperate madneſſe of men is layd open, that they had rather bee under the guidance of their owne luſts, and by conſequent of Satan himſelfe, to their endleſſe deſtruction, then put their feet into Chriſts fetters, and their neckes under his yoake; whereas indeed Chriſts ſervice is the only true liberty, his yoake an eaſie yoake, his burden but as the burden of wings

to a bird, that maketh her fly the higher. Sathans government is rather a bondage then a government, unto which Christ giveth up those that shake off his owne, for then hee giveth Satan and his factors power over them, since they will not *receive the truth in love,* take him *Iesuite*, take him Sathan, blind him, and bind him, & lead him to perdition. Those that take the most liberty to sinne, are the most perfect slaves, because most voluntarie slaves; the will in every thing is either the best or the worst, the further men goe on in a wilfull course, the deeper they sincke in rebel-

2 Thes. 2. 10

rebellion; and the more they croſſe CHRIST, doing what they will, the more they ſhall one day ſuffer what they would not. In the meane time they are priſoners in their owne ſoules, bound over in their conſciences to the judgement of him after death, whoſe judgement they would none of in their lives. And is it not equall that they ſhould feele him a ſevere Judge to condemne them, whom they would not have a mild Judge to rule them?

For Concluſion and generall application of all that hath beene ſpoken, unto our ſelves. Wee ſee the conflicting, but yet

ſure and hopefull ſtate of Gods people. The victory lyeth not upon us, but upon CHRIST who hath taken upon him as to conquer for us, ſo to conquer in us. The victory lyeth neither in our own ſtrēgth to get, nor in our enemies to defeate it. If it lay upon us wee might juſtly feare. But CHRIST will maintaine his owne government in us, and take our part againſt our corruptions; they are his Enemies as well as ours. *Let us therefore bee ſtrong in the Lord, and in the power of his might*; let us not looke ſo much who are our enemies, as who is our Judge, and Captaine, nor what they

Eph. 6. 10.

they threaten, but what he promiſeth; we have more for us, then againſt us. What coward would not fight, when he is ſure of victory? none are here overcome, but he that will not fight. Therfore, when any baſe fainting ſeizeth upon us, let us lay the blame where it is to be layed.

Diſcouragement riſing from unbeliefe and ill report, brought upon the good Land by the Spyes, moved GOD to ſweare in his wrath that they ſhould not enter into his reſt. Let us take heed a ſpirit of faint-heartedneſs riſing from ſeeming difficulty and diſgrace caſt upon GODS good wayes,

Danger of Diſcouragement.

provoke not GOD to keepe us out of Heaven. We see here what wee may looke for from heaven. O beloved, it is a comfortable thing to conceive of CHRIST aright, to know what love, mercy, strength wee have layed up for us in the brest of CHRIST. A good conceit of the Physitian (we say) is halfe the cure; Let us make use of this his mercy and power every day, in our daily combates. Lord Jesus, thou hast promised not to quench the *smoaking flaxe*, not to breake the *bruised reed*, cherish thine owne grace in mee, leave mee not to my selfe, the glory shal-

ſhalbe thine. Let us not ſuffer Sathan to trāsforme Chriſt unto us, to be otherwiſe thē he is to thoſe that are his. CHRIST will not leave us, till hee hath made us like himſelfe, *all glorious within and without*, and *preſented us blameleſſe before his father*. What a comfort is this in our conflicts with our unruly hearts, that it ſhall not alwaies be thus; let us ſtrive a little while, and wee ſhall bee happy for ever. Let us thinke when wee are troubled with our ſinnes, that CHRIST hath this in charge of his Father, *That hee ſhall not quench the ſmoaking flaxe*, untill he hath ſubdued all.

This putteth a shield into our hands to beate backe all *the fiery darts of Sathan:* he will object, thou art a great sinner; wee may answer; CHRIST is a strong Saviour: but hee will object, thou hast no faith, no love; Yes a sparke of faith and love: but CHRIST will not regard that; Yes, *he will not quench the smoaking flaxe,* But this is so little and weake, that it will vanish and come to nought: Nay, but CHRIST will cherish it untill hee hath brought judgement to victory. And thus much for our comfort wee have already, that even when wee first beleeved, wee o-

Ephes.6.16

1. Sathan foyled.

2.

3.

4.

vercame

vercame GOD himſelfe (as it were) by beleeving the pardon of all our ſins; notwithſtanding the guilt of our owne conſciences, and his abſolute juſtice. Now having beene prevailers with GOD, what ſhall ſtand againſt us if we can learne to make uſe of our faith?

O what a confuſion is this to Sathan, that hee ſhould labor to blow out a poore ſparke; and yet ſhould not bee able to quench it; that a *graine of Muſtard ſeed* ſhould bee ſtronger then the gates of *Hell*; that it ſhould be able *to remove mountaines of* oppoſitions and temptations caſt up by Sathan and our rebel-

rebellious hearts between GOD and us. *Abimelech* could not indure that it should be said a *Woman had slaine him*, and it must needs be a torment to Sathan, that a weake Childe, a Woman, and decrepit old man should by a spirit of faith put him to flight.

Judg. 9. 54

Since there is such comfort, where there is a little truth of grace, that it will be so victorious, Let us oft try what GOD hath wrought in us, search our good, as well as our ill, and be thankfull to GOD for the least measure of grace, more then for any outward thing, it will be of more use and comfort then

then all this world which paſſeth away and comes to nothing. Yea let us be thankfull for that promiſed and aſſured victory, which wee may relye on without preſumption, as Saint *Paul* doth; *Thanks be to GOD, that hath given us victorie in IESVS CHRIST.* See a flame in a ſparke, a Tree in a ſeed; ſee great things in little beginnings; Looke not ſo much to the beginning, as to the perfection, and ſo we ſhall be in ſome degree joyfull in our ſelves, and thankfull unto CHRIST,

1 Cor. 15. 57.

Neither muſt we reaſon from a denyall of a great meaſure of grace, to a denyall

nyall of any at all in us, for faith, and grace ſtand not in an indiviſible point, ſo as he that hath not ſuch & ſuch a meaſure hath none at all : But as there is a greeat bredth betweene a ſparke and a flame , ſo there is a great wideneſſe between the leaſt meaſure of grace and the greateſt: and he that hath the leaſt meaſure is within the compaſſe of gods eternall favour, though he be not a ſhining light, yet he is a ſmoaking wieke which Chriſts tender care will not ſuffer him to quench.

And let all this that hath beene ſpoken, allure thoſe that are not yet in ſtate of grace, to come under

under CHRISTS ſweet and victorious gouernment, for though we ſhall haue much oppoſition, yet if we ſtriue, he will helpe us; if we faile, he will cheriſh us; if we be guided by him, we ſhall ouercome; if wee *overcome*, wee are ſure to be *crowned*. And for the preſent ſtate of the Church wee ſee now how forlorne it is, yet let us comfort our ſelues, that CHRISTS cauſe ſhall prevaile; *Chriſt will rule, till he hath made his enemies his footſtoole*, not onely to trample upon: but to helpe him up to mount higher in glory. *Babylon ſhall fall, for ſtrong is the Lord who hath condemned her*

*Pſal.*110.1

her, *Rev.* 18.8. Chriſts judgement not onely in his children, but alſo againſt his enemies ſhal be victorious, for he is *King of Kings, and Lord of Lords.* GOD will not alwayes ſuffer Antichriſt and his ſupports to revell and ruffle in the Church as they doe.

If we looke to the preſent ſtate of the Church of CHRIST, it is as *Daniel* in the midſt of Lyons, as a Lilly amongſt thornes, As a ſhip not onely toſſed but almoſt covered with waves. It is ſo low, that the enemies thinke they have buried CHRIST in regard of his Goſpell, in the grave, and there they

they thinke to keepe him from riſing: but CHRIST as he roſe in his perſon, ſo he will roule away all ſtones; and riſe againe in his Church: how little ſupport hath the Church and cauſe of CHRIST at this day? how ſtrong a conſpiracie is againſt it? The ſpirit of Antichriſt is now lifted up, and marcheth furiouſly; things ſeem to hang on a ſmall and inviſible thred. But our comfort is that CHRIST liveth and raigneth, and ſtandeth on *Mount Sion* in defence of them that ſtand for him; and when States and Kingdomes ſhall daſh one againſt another; CHRIST wil have care

Rev. 14. 1.

care of his owne Children and cause, seeing there is nothing else in the world that he much esteemeth. At this very time the delivery of his Church, and the ruine of his enemies is in working: wee see not things in motion till *Christ* hath done his worke, and then wee shall see that the Lord raigneth.

CHRIST and his Church when they are at the lowest, are neerest rising: his enemies at the highest are neerest a downefall.

The *Iewes* are not yet come in under CHRISTS banner, but GOD that hath perswaded *Iaphet* to come into the Tents of *Shem*

Shem, will perſwade *Shem* to come into the Tents of *Iaphet*. The fulneſſe of the Gentiles is not yet come in, but CHRIST that hath the utmoſt parts of the earth given him for his poſſeſſion, will gather all the ſheepe his Father hath given him into one fold, that there may bee one *ſheepfold*, and one *ſhepheard*.

Gen. 9.27.

Rom. 11.25

Pſal. 2.8.

Joh. 10.16.

The faithfull *Iewes* rejoyced to thinke of the calling of the Gentiles: and why ſhould not wee joy to thinke of the calling of the *Iewes*?

The Goſpells courſe hath hitherto beene, as that of the Sunne, from Eaſt to Weſt, and ſo in

GODS

GODS time may proceed yet further West. No creature can hinder the course of the Sunne, nor stop the influence of Heaven, nor hinder the blowing of the winde, much lesse hinder the prevailing power of *Divine* truth, untill CHRIST hath brought al under one head, and then he will present all to his Father; these are they thou hast given unto me; these are they that have taken mee for their Lord and King, that have suffered with mee. My will is that they bee where I am, and raigne with mee. And then hee will deliver up the Kingdome even to his Father,

and

& put downe al other rule and authority, and power. 1 *Cor.* 15. 24.

Let us then bring our hearts to holy reſoluti-ons, and ſet our ſelves up-on that which is good, & gainſt that which is ill, n our ſelves or others, ac-ording to our callings: pon this incouragement, hat CHRISTS grace nd power ſhal goe along ith us! What had be-ome of that great worke f Reformation of Religi-n in the latter ſpring of he Goſpel, if men had not eene armed with invin-ible courage to out-ride all lets, upon this ith, that the cauſe was CHRISTS, and that hee ould not be wanting to is owne cauſe. *Luther* Reſolutiō needfull in a Chri-ſtian.

ingenuously confessed that he caried matters often inconsiderately, and with mixture of passion; but upon acknowledgment, GOD tooke not advantage of his errours, but the cause being Gods, and his aimes being holy, to promote the truth, and being a mighty man in prayer, & strong in faith, GOD by him kindled that fire, which all the world shall never bee able to quench. According to our faith so is our incouragement to all duties, therefore let us strengthē faith, that it may strēgthen al other graces. This very belief, that faith shalbe victorious, is a meanes to make it so indeede. Beleeve it

therefore, that though it bee often as ſmoaking flax, yet it ſhall prevaile. If it prevail with God himſelfe in tryals, ſhall it not prevaile over all other oppoſition? *Let us waite a while; and we ſhal ſee the ſalvation of the Lord.*

The Lord reveale himſelfe more and more unto us in the face of his Sonne Jeſus CHRIST, and magnifie the power of his grace in cheriſhing thoſe beginnings of grace in the middeſt of our corruptiõs & ſanctifie the conſideration of our owne infirmities to humble us, & of his tẽder mercy to incourage us: And perſwade us, that ſince he hath taken us into the covenant of grace, hee

wil not cast us *off* for those corruptions, which as they grieve his Spirit; so they make us vile in our owne eyes. And becauſe Satan labours to obſcure the glo ry of his mercy, & hinder our cõfort by diſcouragements, the Lord adde this to the reſt of his mercies, that wee may make the right uſe of this grace, and not loſe any portion of cõfort that is layd up for us in Chriſt. And he vouchſafe to let the prevailing power of his ſpirit in us, be an evidẽce of the truth of grace begunne and a pledge of finall victory, at that time when he will be all in all, in all his, for al eternity. *Amen.*

FINIS.

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